

VERITAS IN CHARITATE
CHARITAS IN VERITATE



Converted Catholic

MAGAZINE OF
OUR CHRISTIAN
HERITAGE . . .

WAS WASHINGTON
A CATHOLIC?

NIXON'S FOLLY

ALIAS THE POPE

NEW LOOK
IN GUATEMALA

MAY 1957

Advancing with Christ...

FREEDOM from persecution, from fear, from want, from bondage

YOU AND I ENJOY THESE FREEDOMS—and we cherish the most important freedom of all: the freedom to worship God according to the dictates of our own consciences. That any group would conspire to deny this freedom to others may seem too fantastic to be true. That there are men right here in America who are denied this freedom may seem unbelievable. But the facts prove that it is true.

THESE ARE THE UNDENIABLE FACTS

- Priests who leave the Church of Rome are persecuted—by slander; by pressure brought to bear on their families and friends to banish them; and, in South America and Europe, by physical violence.
- Priests who leave the Roman Catholic Church live in fear. They know by observation that to break their Rome will command all of her powerful social, economic and political forces.
- Priests who leave the Church of Rome are victims of a calculated effort to prevent them from earning a livelihood. Many employers will not hire a man who indicates that he has been a former priest. Seldom does the former priest have any private funds or clothes. With no place to go, he lives in want.
- Priests who have told their superiors of their desire to leave the Church have sometimes been forcibly restrained. Some have been committed to Roman Catholic hospitals and mental institutions from which release is almost impossible. More terrifying than physical bondage are the threats of purgatory and hell which are used to hold them in spiritual bondage.

... as many as the Lord our God shall call **ACTS 2:39**

Today in all parts of the world, Roman Catholic priests are leaving the Church. The reasons they give for leaving reveal their spiritual and intellectual search for the truth.

- They are disillusioned with practices inconsistent with Scripture
- They have discovered serious errors in the theological dogma of the Roman Catholic Church



This building is used
for the
former-priest center

- They have recognized that salvation by works is a mockery
- They have witnessed the evils of a totalitarian hierarchy
- They have been shocked by political and moral corruption within the Church

Our help is in the name of the Lord

PSALM 124:8



The business and magazine offices
will occupy this building

men are helped to find work. Travel and medical expenses are provided in emergencies. If the former priest is converted and feels called to serve God in the Protestant ministry, financial assistance is extended to enable him to attend a school or seminary. Spiritual help and guidance is a primary and integral part of the program of assistance. Christ's Mission has helped over 600 former priests.

PRIESTS ARE LEAVING IN GREATER NUMBERS

Today the opportunities are greater than they have ever been in our 75 years of service. More and more priests are resigning and appealing to us for assistance. We are receiving these requests from all over America and many other parts of the world. This is especially true in South America, where persecution is bitter against defectors. Priests tell us that many more would leave if they had a place of refuge.

DUGAN CENTER BEING ESTABLISHED

Because of this increasing need, and as a result of long and prayerful consideration, Christ's Mission is establishing a center for former priests. This center will enable us to provide a more complete and integrated program of rehabilitation. A special committee of experts in the field of education, business, guidance, health and theology will meet with the former priests and help them work out the many problems they face. They will have the help of our job placement program and will receive spiritual and material aid. Throughout their period of readjustment they will be living with men who understand and sympathize with their problems. Rev. Frank F. Payas, a Roman Catholic priest for 20 years and a Protestant pastor for 10 years, has been appointed supervisor of the center.

FAITH . . .

Facilities, ideal for this center, were offered to Christ's Mission by a wonderful Christian family at a fraction of the actual value. The Board of Trustees voted to purchase this property and establish the Dugan Center. Prayer and the open door of opportunity convinced them it was the Lord's leading. They authorized a financial appeal of \$70,000 to purchase the site and establish the former priest center.

. . . AND WORKS

Each of you are having an important part in making this center a reality. Funds have been coming in, the property now belongs to the Mission, the home has been redecorated and was dedicated on April 7th. The remodeling of the office building is well under way.

Please continue to pray and give that in this hour of urgency the need will be met, our bills will be paid, and we can carry out this program of assistance.



Rev. F. Payas
extends welcome

Dr. Walter M. Montano, Executive Director
Rev. Frank Payas, Supervisor, Dugan Center
CHRIST'S MISSION, 27 East 22nd Street
New York 10, New York

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Converted Catholic

MAGAZINE OF OUR CHRISTIAN HERITAGE

VOL. 18 MAY, 1957 NO. 5

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Editor: **Walter M. Montaña**

Treasures upon Earth

The [Roman] Church offered an attractive career, especially in the early pioneering period of the colonial era, because in the more settled communities it made possible a life of comparative ease . . . The fears of the authorities of Mexico City regarding the growth of the Church in wealth were well founded, for it was the constantly increasing riches of the institution that made it possible for a large fraction of the clergy to live in idleness. The untaxed landed estates to a considerable extent accounted for the great fortunes possessed by the monastic houses; but these houses as well as the secular churches added much to their wealth by the gifts of the superstitious and the pious. It was a rare exception when the will of a wealthy person (and many were wealthy in Mexico and Peru) failed to make a bequest to the Church, and often people gave very generously of their wealth long before death overtook them. The income from tithes and from fees (at times excessive) for religious services also formed a very large total. What the Church received, it kept; by the close of the colonial era probably half the land in the Indies that had passed into private hands was owned and controlled by it, and in hundreds of parish and convent churches and cathedrals were decorations, images, and utensils of gold and silver representing great value, which had been gradually amassed, partly through heavy exactions upon the poor and ignorant.

Mary W. Williams

(in college text on Latin America; Ginn, 1945)

Converted Priests and Monks on the staff of Christ's Mission—

• J. ESSER • HUGH FARRELL • FRANCIS J. KIEDA • GASPAR LANGELLA • ANGELO L. LO VALLO
• CARL MARZENA • FRANK PAYAS • JOSE LALLANA

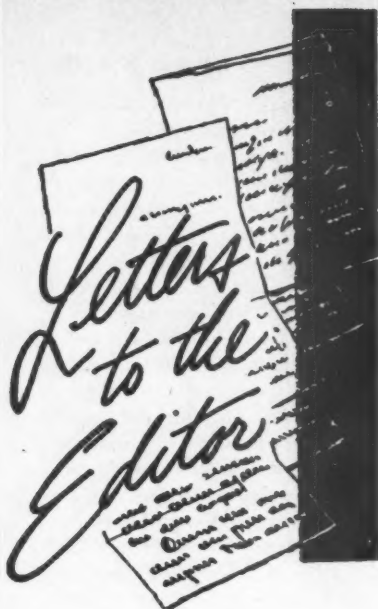
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INFORMATIVE

I do want to continue receiving your informative magazine. I do not want to miss an issue.

Mrs. P.R.C., Texas

LET YOUR LIGHT SO SHINE

We find the CONVERTED CATHOLIC magazine to be a most enlightening publication, and we would not be without it. Each year we attempt to spread its gospel through new gift subscriptions to different friends of ours who we feel will benefit from its message.

G. E. N., Minn.

CHERISHED GIFT

If it is at all possible we would certainly be happy to know the name of the person who sent us our first year's subscription to your wonderful magazine. We would like to thank the donor personally. The magazine has meant so much to us. I am a Protestant, but my husband was raised in the Catholic Church, studied for one year for the priesthood, but is now a very active member in the Presbyterian church (for the past five years).

Mrs. T. P. McC., Ind.

ENTHUSIASTIC SUPPORTER

My heart overflows with gratitude to God for His guidance in supplying Christ's Mission with the needed premises for expansion. I shall anxiously await further information regarding the progress made.

My December issue of the CONVERTED CATHOLIC magazine has just been received. I think it contains unusual information and would like a copy sent to the enclosed names. "Showers of blessings" upon the staff at Christ's Mission.

M. D., N. Y.

TO GOD BE THE GLORY

I take the CONVERTED CATHOLIC magazine and enjoy it very much. Your organization is to be complimented on the fine work you are doing.

H. D. B., Calif.

GRATEFULLY RECEIVED

The Lord has enabled us to send the enclosed check to aid in your work. May He bless you mightily and provide all necessities, both material and spiritual.

Mrs. C. F. McN. & H. B., Pa.

IN THE HILLS OF KENTUCKY

The enclosed gift is from the Mission Sunday School. The folks here know so little about giving to the Lord's cause, but today I told them about expriest Aldo Costi, and what joy it gave us when we learned he had safely reached the United States through the efforts of Christ's Mission. I told them that I had experienced a special thrill because we had a small part in providing the expense to bring him here.

I tried to stir up interest in their hearts for the work Christ's Mission is doing, and this little gift is the result. If it hadn't been for Christ's Mission we never would have realized what a formidable foe to freedom the Roman Catholic Church is, and we really are using every opportunity to acquaint these hill folks with the truth about Catholicism. Few of these people can read anything harder than primer stuff, otherwise we would put the CONVERTED CATHOLIC in some of their homes.

Mrs. A. McA., Ky.

LIBERATED CATHOLIC

We are always grateful that there is an organization like yours which God has raised up to help in the preservation of freedom of worship. While I am not able to do much in the way of financial support . . . yet I can assure you that I pray daily for the success of Christ's Mission. How I appreciate the



WE ARE MOVING

New Permanent Office Location

The second building on the property at Sea Cliff, which houses Dugan Center, has been completely remodeled and our entire staff will operate from these lovely quarters which were made possible by our friends.

After June 15th, the entire operation of all Christ's Mission departments will function from:

369 Carpenter Avenue
Sea Cliff, New York

Phone GLen Cove 4-6163 — Dugan Center
Rev. Payas
4-6164 — Office
4-6165 — Office

NOTE YOUR RECORDS PLEASE



fact that God has brought me out of Catholicism into the glorious liberty of the Gospel of our Lord Jesus Christ. Having been born and raised a Catholic, I know well that there is no salvation by grace in the Roman Catholic teachings.

I am so thankful that the Lord permitted me to come to the United States where there is still a measure of freedom. We also appreciate the CONVERTED CATHOLIC magazine, which at times gives us reason to have justified indignation when we see how the enemy is at work to overthrow our freedom.

G. E. G., Ill.

CONFUSION AND LIGHT

Enclosed find \$2.00, which is not much—I wish it could be a higher amount—but I thank God that I can do that much. I enjoy the CONVERTED CATHOLIC magazine so much that I pass it on wherever I think it is needed to enlighten the people.

Just now people are so confused and wonder who and what are behind the Hungarian situation. Can you shed light on it in one of your articles in the CONVERTED CATHOLIC? "Assassins in the Name of God" should be in tract form for greater ease of distribution.

K. S., N. Y.

• "Assassins in the Name of God" is available in tract form at five cents each from our Book Department.

SACRIFICE

I think you are doing a wonderful work and wish I could help more, but we live in a part of Wyoming that has been drought-stricken for the past four years. . . . We may even lose our home, but we are very happy that the Lord has given us a little money that we can use to help with your work. I think your CONVERTED CATHOLIC magazine should be read by all Americans. The trouble is that when I offer mine to friends and neighbors they think I'm prejudiced. I have no hate in my heart for any Catholic, but only for the Roman Catholic system, and they can't see that.

Mr. & Mrs. F. R., Wyoming

MESSAGE FOR EVERY HOME

I have been planning to write you for some time to tell you how much I like to read your "Magazine of the Converted Catholic." You are doing a wonderful job in printing this magazine. May the Lord Jesus bless you in this for many years to come.

I have been a minister of the Gospel for close to forty years. I have read Fozze's Book of Martyrs and other material on this subject of what the Catholic Church is and what it plans to be. I am sending you \$2.00 for my renewal for one year, and I will speak to others about your magazine. I think it should be in every home in America, and the whole world.

Rev. C. E. N., Calif.



EDITORIAL

WALTER M. MONTAÑO

Was Washington a Catholic?

GEORGE WASHINGTON, THE MAN OF "FIRSTS"—first President of the United States, "first in war, first in peace, first in the hearts of his countrymen"—has always been and will remain the symbol of patriotism of the first water and the exponent of Protestantism, broadly speaking. Mention his name to any American and the associations most likely to come to mind are Stuart's unfinished portrait, which adorns many a schoolroom, the picture of him kneeling in the woods at Valley Forge, and snatches of his Farewell Address.

A man of action and courage rather than of reflection and fantasy, a man of affairs rather than a philosopher, Washington nevertheless had a strong belief in an overruling Providence. While non-sectarian and perhaps Deistic in his concepts, he adhered to the church of his childhood, the Protestant Episcopal Church. Down through the years since his death there has never been any doubt about his Protestant leanings and affiliations, which were maintained without ostentation or show.

Yet there are strong insinuations in the Roman Catholic press (notably, the February issue of *Information*, a magazine published by the Paulist Fathers, and the Feb. 24 issue of the *Denver Register*) that George Washington died a Roman Catholic.

Since the Roman Church is today seeking a successor to Washington in the White House, it is, we assume, only natural that she should seek to link the church with whatever symbols of Americanism might serve to augment her cause. Having declared the Blessed Virgin of the Immaculate Conception patroness of the United States, she is at pains to prove that no less a person than Washington honored her. At the risk of being redundant, we note again that the Roman Church would also be at pains to claim Lucifer

as a Catholic if such would suit her purpose.

The article in *Information* is a curious potpourri of fact and fancy. With only enough historical allusions to give it substance, it is so liberally sprinkled with suppositions and traditions as to have lost its character almost completely. Entitled provocatively, "Was Washington a Catholic?" the article by Doran Hurley begins with a phrase which flavors the whole: "It seems acknowledged that . . ." Thereafter follows a veritable catalog of equivocations, of which the following are the least subtle:

"It was as though . . . It would almost seem . . . Nor would there appear . . . It would seem more likely . . . It may have been . . . Yet one may hardly gainsay the word of an honest and humble slave . . . perhaps . . . It would be as equally interesting to know . . . we hear of it . . . Surely it came from . . . perhaps . . ."

The foregoing, which is intended to be washed down with a hearty "What so far has been written has historical attestation," serves merely as an appetizer to what follows:

" . . . a strange and interesting tradition . . . handed down a story . . ." Then comes the point of the whole article: "The supposition in the story was that Washington died a Catholic and that Father Neale who allegedly spent the last four hours at his bedside gave him the last rites of the Church."

To still the objections of American citizens and scholars, the author tosses this bone: "The story about Washington is more unusual even though it has no basis in known fact." Having disposed of the opposition, he then continues with his spicy conjectures:

"It would at once be objected . . . If . . . it may well have been . . . might have caused . . . Tradition does have it . . . the supposition being . . . presumably . . . Whether . . . or . . . is not said. If . . . it is possible, if not probable . . . it would

unquestionably be lost . . . Yet it is odd and may be significant . . . oddly . . . And the contents have never been known . . . it was long reported . . . held to the same tradition . . . It is accepted . . . It is to be presumed . . . allegedly . . . it is part of the tradition . . . The two linking traditions . . ."

To avoid further censure from historians or scholars, the author, after a decidedly biased account, throws another bone: " 'Not Proven'—that is, impossible of proof one way or another without documentation of some kind." But he sticks to his point nevertheless: George Washington, he says, "died in the soul of the Church."

RELIGIOUS CONVICTIONS

Perhaps the attestations of several witnesses who have made a study of the life of our first President might dissipate some of the strange scents left in the wake of Mr. Hurley's unusual concoction. Surely they should answer some of his questions.

First, Henry Cabot Lodge, writing in 1889 on the subject of "The Real George Washington," has this to say about his religious convictions:

"He had the same confidence in the judgment of posterity that he had in the future beyond the grave. He regarded death with entire calmness and even indifference not only when it came to him, but when in previous years it had threatened him. He loved life and tasted of it deeply, but the courage which never forsook him made him ready to face the inevitable at any moment with an unruffled spirit. In this he was helped by his religious faith, which was as simple as it was profound. He had been brought up in the Protestant Episcopal Church, and to that church he always adhered; for its splendid liturgy and stately forms appealed to him and satisfied him. He loved it too as the church of his home and his childhood. Yet he was as far as possible from being sectarian, and there is not a word of his which shows anything but the most entire liberality and toleration. He made no parade of his religion, for in this as in other things he was perfectly simple and sincere. He was tortured by no doubts or questionings, but believed always in an overruling Providence and in a merciful God, to whom he knelt and prayed in the day of darkness or in the hour of triumph with a supreme and childlike confidence."

Another deep admirer, Washington Irving, speaks of his "firm and strong . . . resolve in all things to act as his conscience told him was 'right as it respected his God, his country, and himself.' For he knew no divided fidelity, no separate obligation; his most sacred duty to himself was his highest duty to his country and his God."

EYE - WITNESS ACCOUNT

Fidelity does not waver or change colors; the word itself means quite the opposite. How then could Washington have decided at the last moment to die in the Roman Catholic faith?

As a matter of record, the account of Tobias Lear, his personal secretary, is accepted by most

historians as reliable, and Irving uses it. According to Lear, Dr. Craik arrived around nine in the morning of the day Washington died and was in constant attendance on him. Two other doctors were intermittently present. Mrs. Washington was of course present, as was his servant Christopher. No ministers were called, and certainly no Roman Catholic priest was summoned, though, remarks a modern biographer, W. E. Woodward, there was ample time to call a member of the clergy.

About five o'clock in the evening, Washington said to his old friend Dr. Craik, "Doctor, I die hard, but I am not afraid to go. I believed, from my first attack, that I should not survive it—my breath cannot last long." Around six everyone retired except Mrs. Washington, Dr. Craik, and Mr. Lear. About ten the dying man made an effort to communicate to Mr. Lear. "I am just going," he said, "Have me decently buried, and do not let my body be put into the vault in less than three days after I am dead." Between ten and eleven he expired.

Lear provides several significant details about the funeral that took place the following Wednesday. Taking part in the procession were four of the clergy; the body was borne by the Free Masons and officers; the funeral service was read by the Rev. Mr. Davis, after which the Masons performed their ceremonies. No mention is made of any Roman Catholic obsequies. This much is certain: no Roman Catholic priest would officiate in the same ceremony as the Masons, nor is it likely that the latter would have participated in the service if Washington had turned Catholic before his death and received the last rites of the Roman Church.

But the most convincing evidence against such a fantastic tale is the undeviating life of Washington himself, which refutes any such last-minute change of loyalty. His will, drawn by his own hand without benefit of lawyers, contains no hint of any such proclivities, nor is there any reason to suppose that the destroyed will—which in all probability merely antedated the other—contained any such sentiments as Mr. Hurley darkly suggests. If it did, and if Washington died a Roman Catholic, why was it expressly destroyed? The logic collapses like a house of cards.

ON OUR EDITORIAL DESK we have a beautiful old bronze bust of George Washington which has served as an inspiration as we have thought of this country, its greatness, and its commission in this world. On the mantel is a large bronze medallion of George Washington kneeling at Valley Forge, an award that we cherish as one of the prize achievements of our secular endeavors in this great land.

Not for one moment would we yield to the suggestion that Washington compromised his principles and his country by a deathbed conversion to Roman Catholicism. The life of the man and the testimony of historians utterly refute this claim. Nothing could be clearer than that George Washington lived and died in the free air of Protestantism and the fresh air of Americanism.

Nixon's Folly

WE NEED NOT BE DEEP analysts or too close observers of current events to conclude by now that Mr. Nixon by his partisanship has unfitted himself to represent the American people abroad or, in the event of necessity, at home. His recent trip to Africa culminating in his visit to the Pope is indeed a spectacle of shame to those who uphold the principles of American freedom.

With ample documentation we informed our readers of the Vice President's camaraderie with Roman Catholic dignitaries on his trip to Latin America two years ago and of his apparent camouflage, if not repudiation, of his Protestant Quaker background. In his recent trip similar events have taken place, which Roman Catholic newspapers have been quick to publicize in articles and photographs. In the newly formed country of Ghana, for instance, Mr. Nixon was pictured with the Roman Catholic bishop. And in Rome, of course, he and Mrs. Nixon posed formally with the Pope.

In this meeting, during which the Vice President had a 25-minute private audience with the Pope, rounded out by five minutes during which his wife joined them, Mr. Nixon delivered a personal message from President Eisenhower, who expressed himself as being "highly gratified" at the prospects of such a meeting. In addition, he conveyed his "warm personal wishes," along with "the affection and high esteem of the American people." To cement the friendly ties, already augmented by the fact that the wife of the Vice President of a Protestant nation had allowed herself to kiss the Pope's ring, Mr. Nixon was presented with a Papal gold medal in an ivory case.

Immediately after the audience, the Vice President was taken by Bishop O'Connor to the North American College (Roman Catholic), where he addressed the student body. In his remarks he referred to the Pope as "one of the great spiritual leaders of the century."

TIME FOR ACTION

It is unfortunate—indeed, tragic—that both the President and Vice President have taken the liberty of speaking for the American people in their dealings with the Roman Catholic Church. This is dishonest on several counts: 1) ours is a representative form of government; 2) this country is predominantly Protestant and was founded on Protestant principles; 3) the Chief Executive and Vice President are themselves nominal Protestants; and 4) Rome is both a political and religious entity, with which this country should have no truck.

We believe that this farcical situation is getting entirely out of hand and must be checked by drastic means if necessary. America has been humiliated again and again by Mr. Nixon's wide-eyed adulation of the Roman Church and his servility to her dignitaries. We believe that America's birthright is too precious to be sold so cheaply by those who have taken an oath of allegiance to defend her

Constitution and way of life. We believe it is time for freedom-lovers of this great country to rise up in vociferous protest against this betrayal of a sacred trust.

We urge our readers once again to flood the Vice Presidential office—and also the White House—with denunciations of this spineless subservience to an organization whose bait appears to be a bloc of voters in election year. Is this patriotism? Is this Americanism? Is this integrity? Or are these words obsolescent in the vocabulary of this midcentury era of compromise? Has our revulsion at Communism sent us into the lap of Catholicism? If so, what sort of myopia is it that recoils from the claws of the bear but reels toward the jaws of the beast?

TODAY'S CHOICE

Americans of the heritage of Washington and Lincoln, of Luther and Knox, it is for you to restore the focus of your leaders to the principles on which this country was founded, or, failing this, to determine how long the blind and near-blind shall stumble at the head of this nation, leading it to the destruction of which Paul warned in the first century: "For the mystery of iniquity doth already work." (II Thess. 2:7)

America has shed rivers of blood, sacrificed hundreds of thousands of lives, endured countless trials and tribulations throughout her existence in the defense of her priceless legacy of freedom. Are we ready to bargain away the mode of life that made her a giant among nations, only to become a country of pygmies? Are we prepared to barter our freedoms for a farthing? For as surely as the nations of antiquity met their decline and fall through complacency and expediency, America will yield the qualities that have made her a nation to be feared and respected—unless we, her citizens, her lifeblood, preserve our heritage.

Let us not forget that the aim of the Roman Catholic Church is precisely this: to become a majority in this country, to change the Constitution, to make America Catholic, and then to tread on the ashes of Protestantism.

Can this happen in America? The choice is ours today. Will it be ours tomorrow?

Mediator—or Mediatrix?

UNTIL THE ROMAN CATHOLIC CHURCH, temporizing with paganism and dallying with a sort of Greek goddess concept of womanhood, introduced the dogma of the immaculate conception of the Virgin Mary, the Christian world had accepted Christ as sole mediator between man and God.

In this, the Scriptures admit of no equivocation, for it is plainly recorded that Christ Himself declared, "I am the way . . . no man cometh unto the Father but by Me." (John 14:6) This is the heart of Christianity and the essence of the gospel. When Christ died, the veil of the temple was rent in two, ending the priesthood of types and shadows and ushering in the universal priesthood of all

believers.

Man was privileged to have free access to the throne of God through the mediation of Christ—and Christ alone. No other intermediary was provided or needed, because Christ alone accomplished the will of God; He alone atoned for sin; He alone fulfilled the requirements of the law; He alone finished the work on Calvary, as He said: "It is finished."

This was the understanding of the early Christian Church, undergirded, of course, by the clear teachings of the apostle Paul.

But, as Paul said, the mystery of iniquity was already beginning to work, and soon a dark shadow crept over the Christian Church, obscuring many of its Christ-centered teachings and causing many souls to stumble into error and paganism. While gross darkness enveloped much of the so-called Christian world, under the aegis of Rome, the grace of God did not permit the doctrine of salvation through faith in Christ alone to be completely obscured. Down through the ages there have been those who, though hated and hunted, never bowed the knee to Rome. The Reformation itself was but the light of the gospel piercing the gloom of monkish cells and halls of learning, until finally the "church in the wilderness" and the reformed church redeemed from darkness restored to the common man the light of the gospel.

But the monstrous shadow of the Roman system continued in its course, promulgating spurious doctrines and false teachings that are both misleading to humanity and insulting to the Deity. According to these teachings, Christ has come to occupy a lesser, more humble position than the Virgin Mary, who has been exalted beyond imagination to the point of unspeakable blasphemy. Christ the Creator is actually represented as being subservient to Mary the creature, and this not on earth but in heaven.

BLESSED—BUT HUMAN

As Protestants we honor the Virgin Mary, for we consider her the most privileged and blessed of women. But far from seeking honor and glory for herself, she said, in words that should ring down the ages to every corner of the world, "Whatsoever He saith unto you, do it." (John 2:5) And while Christ hung on the cross of Calvary, far from exalting the status of his earthly mother, He realized the loneliness and helpless abandonment she would suffer and thoughtfully committed her to the care of His beloved disciple John. From that time forward, John was her son and she was his mother. She had long since fulfilled her purpose as the mother of the promised Messiah and was no longer to function in that capacity. Certainly no promotion or elevation was intended in this transaction. Rather, it was a gesture born of her human limitations and weaknesses, albeit a gesture of tenderness and love.

There is not one single suggestion in the Scriptures or the utterances of Christ that Mary belonged in the category of mediatrix between man and

God, or between man and Christ. Even at the marriage of Cana, she did not intercede with Christ or interpose her will; with utter trust and simplicity she merely said, "Do as He tells you."

While possessed of a mother's love and tender solicitude, she nevertheless felt her own inadequacy and helplessness in the matter of salvation. She herself provided the text of her own creed, which should rule out any attempt to elevate her above her fellow creatures. Under inspiration she uttered the beautiful Magnificat: "... My spirit hath rejoiced in God my Saviour."

Only sinners need a Saviour. And Mary, with all of us who have come from Adam, was born in sin. Realizing that without the redemptive power of Christ the human race would be totally lost, she relied for her salvation on the Son of God—her Son in the flesh, yes, but more than that, her Saviour. It could scarcely be imagined that she would look with favor on the attempts to raise her to a position co-equal with Christ the Redeemer. She who prophesied, "All generations shall call me blessed" would be horrified to be called "Mediatrice."

"THERE IS ONE MEDIATOR"

We believe that one of the strongest condemnations God will mete out to the Roman Catholic Church will concern the superstitious cult of the creature-redeemer. And the condemnation will be in proportion to the number of souls she has deluded and sent into perdition as the result of this blasphemous substitution. How many millions have gone to a Christless grave murmuring, "Ave Maria ... pray for us ... in the hour of death." How many millions have never known or experienced the love of Christ who said, "Come unto Me"?

In the darkness that enshrouds this world, there is only one light to shine on our path—Christ, who said, "I am the light of the world." (John 8:12)

In humanity's deep need of the touch of God, there is no other way but through Him who said, "I am the door." (John 10:9)

In the spiritual hunger that plagues mankind, there is satisfaction only in Him who said, "I am the bread of life." (John 6:35)

In the spiritual thirst that no fountain can quench, there is gratification only in Him who said, "Whosoever drinketh of the water that I shall give him shall never thirst." (John 4:14)

We may continue to honor and remember Mary as the most privileged of women, but she is powerless to work our salvation. For it is written, and the testimony has been sealed with holy blood, that there is "one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5)

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11)

alias . . .

THE POPE

"At the time the Fathers of Trent assembled, there was a bitter and obstinate war declared against the authority . . . of the church, in the name of Scripture. The innovators found in our sacred books that the Pope was Antichrist . . ." (A. Nampou, S.J., Catholic Doctrine, p. 103)

by S. Rudy Slater

THOSE BRIEF SENTENCES penned by a Jesuit summarize the basis of the Sixteenth Century Reformation for which tens of thousands of Protestants died. This was their only warrant for rejecting papal authority on any doctrine of the existing church. If the Reformers erred on this key doctrine, they doubtless erred on every other, for on this alone were they universally agreed.

Many now claim this indictment was merely an excuse for separating from the Church of Rome and actually had no basis in fact. It would seem advisable, therefore, to re-examine the Case of the Protestants versus the Pope, to determine if the original verdict should be set aside in the light of new evidence.

In fairness, the Church's sacred books must again form the basis of the investigation. These include the three key scriptures—Daniel 7, Second Thessalonians 2, and the Apocalypse 13—almost universally recognized as describing the Antichrist, though he is named only in the Epistles of St. John. These passages, together with sketches of the Vicar of Christ from Catholic histories and commentaries, complete the comparison. If the Pope is not Antichrist, there should be little, if any, similarity.

"I saw in my vision by night . . . the fourth beast, which was very different from all, and exceeding terrible: his teeth and claws were of iron: he devoured and broke in pieces, and the rest he stamped upon with his feet: and . . . shall be the fourth kingdom upon earth . . ." (Dan. 7:2, 19, 23)

"The legions of Rome occupied the circumference of the world. The military roads which sprang from Rome traversed all the earth; the whole world was, as it were, held in peace and in tranquillity by the universal presence of this mighty heathen empire. It was 'exceeding terrible,' according to the prophecies of Daniel; it was as it were of iron, beating down and subduing the nations." (Cardinal Manning, *Temporal Power of the Vicar of Jesus Christ*, p. 122)

"And I saw a beast coming up out of the sea, having seven heads . . ." (Apocalypse 13:1)

"The seven heads are seven kings; that is, seven principal kingdoms or empires, which have exercised, or shall exercise, tyrannical power over the people of God; of these, five were then fallen, . . . one was present, viz., the empire of Rome; and the seventh and chiefest was to come, viz., the great Antichrist and his empire." (Bishop Challoner, *Notes on the Apocalypse*)

" . . . and had ten horns . . . ten kings." (Dan. 7:7, 24; Apoc. 13:1)

"That is, ten kingdoms, (as Apoc. 17:12) among which the empire of the fourth beast shall be parcelled." (Bishop Challoner, *Notes on Daniel*)

"Some understand this of the Goths, Vandals, Huns, and other barbarous nations, that destroyed the empire of Rome." (Bishop Challoner, *Notes on Apocalypse*)

" . . . the number of the beast . . . is the number of a man: . . . six hundred sixty-six." (Apoc. 13:18)

"The numbers: letters of his name shall make up this number." (Bishop Challoner, *Notes on Apocalypse*)

"Lateinos in the Greek has the number six hundred sixty-six, and it is a very probable solution, this being the name of the last kingdom, for the Latins are they who at present rule." (St. Irenaeus)

" . . . and, behold, another little horn sprung out of the midst of them . . ." (Dan. 7:8)

"This is commonly understood of Antichrist." (Bishop Challoner, *Notes on Daniel* 7)

"The conversion of the empire to Christianity, and then its removal, its banishment into the far East, freed the vicar of Jesus Christ from temporal subjection; and then, by the action of the same

providence, he was clothed with the prerogatives of a true and proper legal sovereignty over that state and territory and people so committed to his charge."

"And from the hour of this providential liberation, . . . no sovereign has ever reigned in Rome except the vicar of Jesus Christ." (Cardinal Manning, *Temporal Power*, p. 182; preface p. xxix)

"For the mystery of iniquity already worketh . . ." (II Thess. 2:7)

"Whoever calls himself, or desires to be called, Universal Priest, is in his elation the precursor of Antichrist, because he proudly puts himself above all others." (Gregory I, *Epistles*, book 7:33)

"... for unless there come a revolt first . . ." (II Thess. 2:3)

"This revolt, or falling off, is generally understood by the ancient fathers, of a revolt from the Roman empire, which was first to be destroyed before the coming of Antichrist." (Bishop Challoner, *Notes on II Thess.*)

"... and then that wicked one shall be revealed, . . . the man of sin . . ." (II Thess. 2:3, 8)

"It agrees to the wicked and great Antichrist, who will come before the end of the world." (Bishop Challoner, *Notes on II Thess.*)

"One can scarcely believe . . . what unworthy conduct, what base and enormous deeds, what execrable and abominable transactions, disgraced the Holy Catholic See, which is the pivot on which the whole Catholic Church revolves; when temporal princes, who, though called Christians, were most cruel tyrants, arrogated to themselves the election of the Roman pontiffs. . . . What monsters, horrible to behold, were then raised to the Holy See, which angels revere!" (Cardinal Baronius, *Annales Ecclesiastici*, ad ann. 900)

"... only that he who now holdeth, do hold, until he be taken out of the way . . ." (II Thess. 2:7)

"To the least discerning mind it must be manifest that God had some purpose of His Divine wisdom in the migration of Constantine and of the empire from Rome to Byzantium. What could be more improbable than that an emperor should forsake an imperial city of a thousand years?" (Cardinal Manning, *Temporal Power*, preface)

"And I saw one of his heads as it were slain to death . . ." (Apoc. 13:3)

"The providence of God permitted a succession of irruptions, Gothic, Lombard, and Hungarian, to desolate Italy, and to efface from it every remnant of the empire." (Cardinal Manning, *Temporal Power*, pref. p. xxviii)

"... and his death's wound was healed." (Apoc. 13:3)

"If the Divine will had not interposed, Rome would have waned and passed away as Tyre and Sidon. . . . Rome was destined to receive a super-

natural graft, and by this to live again with a new and inextinguishable life. And yet before this it was doomed to die." (Cardinal Manning, *Miscellanies*, pp. 8, 9)

"... and he shall be mightier than the former . . ." (Dan. 7:24) "... in all power . . ." (II Thess. 2:9)

"A power had grown up in Rome, far more imperial over the reason and will of man than the iron despotism of the Roman empire . . .

"This interior and supernatural power of direction and government over the actions and hearts of men flowed from one centre, and was embodied in one person, the bishop of Rome . . ." (Cardinal Manning, *Temporal Power*)

"... and he shall bring down three kings." (Dan. 7:24)

"Though included nominally for a time, central Italy and Rome were providentially and in fact eliminated and excluded from all civil dominion; from the moment the empire was translated, they have stood out from the circle of any other sovereignties, resting on a sovereignty of their own; and neither the empire of the Franks, nor the empire of the Germans, much less the empire of the Greeks, has ever included Rome within its circumference from that hour." (Cardinal Manning, *Temporal Power*, pp. 15-16)

"And power was given him over every tribe, and people, and tongue, and nation." (Apoc. 13:7)

"The Catholic Church is spread over the whole world, embracing in its fold children of all climes and nations, and peoples and tongues under the sun." (Cardinal Gibbons, *Faith of Our Fathers*, p. 378)

"... whose coming is according to the working of Satan . . ." (II Thess. 2:9) "And the dragon gave him his own strength . . ." (Apoc. 13:2)

"Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, . . . the rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class." (Cardinal Newman, *Development of Christian Doctrine*, p. 371)

"... in all power, and signs, and lying wonders . . ." (II Thess. 2:9)

"We are struck with wonder when we . . . find that in obedience to the words of his priests—*Hoc est corpus meum*—God himself descends on the altar, that he comes wherever they call him, and as often as they call him, and places himself in their hands, even though they should be his enemies. . . .

"The power of the priest," says St. Bernardine of Siena, 'is the power of the divine person; for

the transubstantiation of the bread requires as much power as the creation of the world." (St. Liguori, *Selva*, pp. 26-34)

"... and in all seduction of iniquity to them that perish..." (II Thess. 2:11)

"The material prosperity of the church culminated in the Middle Ages. Its revenues from lands and property of all kinds, from endowments and bequests, increased enormously. It became one of the richest institutions of the world. In the train of wealth came luxury, and in the lap of luxury lay vice...."

"It is in this book revealed that many of the hierarchy would fall into gross sins in the Middle Ages. History tells us that they did so." (J. J. L. Rotton, *Apocalypse of St. John*, pp. 155, 159)

"Therefore God shall send them the operation of error, to believe lying..." (II Thess. 2:11)

"That is, God shall suffer them to be deceived by lying wonders, and false miracles, in punishment of their not entertaining the love of the truth" (Bishop Challoner, *Notes on II Thess.*)

"... many of the more ancient relics duly exhibited for veneration in the great sanctuaries of Christendom or even at Rome itself must now be pronounced to be either certainly spurious or open to grave suspicion." (Reverend Thurston, S. J., "Relics," *Catholic Encyclopedia*, Vol. XII, p. 737)

"... because they received not the love of the truth that they might be saved." (II Thess. 2:10)

"Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truth. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe." (Reverend J. Faa di Bruno, *Catholic Belief*, p. 45)

"... but have consented to iniquity." (II Thess. 2:11)

"It cannot be denied that corruption of morals prevailed in the sixteenth century to such an extent as to call for a sweeping reformation, and that laxity of discipline invaded even the sanctuary." (Cardinal Gibbons, *Faith of Our Fathers*, p. 47)

"Faced by all these evils, the heads of the Church made proof of astounding forbearance, preferring to leave things alone, so long as their own right, and claims, and revenues were left untouched." (Professor F. X. von Funk, Ph. D., *Manual of Church History*, Vol. II, p. 77)

"... and, behold, eyes like the eyes of a man, were in this horn..." (Dan. 7:8)

"The deposing power of the Pope,—what was it but that supreme arbitration whereby the highest power in the world, the vicar of the incarnate Son of God, anointed high priest, and supreme temporal ruler, sat in his tribunal, impartially to judge between nation and nation, between people and prince, between sovereign and subject?" (Cardinal

Manning, *Temporal Power*, p. 46)

"... and a mouth speaking great things." (Dan. 7:8)

"He that reigneth on high, to whom all power in heaven and earth is given, has with all fulness of power delivered the rule of the one holy catholic and apostolic church, outside of which there is no salvation, to one sole upon earth, to wit, to Peter, the prince of the apostles, and to the Roman Pontiff, the successor of Peter. Him alone he hath set as prince over all nations and all kingdoms, to pull up, to destroy, to overthrow, and to break down, to plant, and to build..." (Pope Pius V, *Deposition of Elizabeth*, Bull 1570)

"... and he shall think himself able to change times and laws..." (Dan. 7:25)

"The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws." (Lucii Ferraris, O.S.F., *Prompta Bibliotheca*,—Pope)

"And it was given unto him to make war with the saints..." (Apoc. 13:7; Dan. 7:21)

"The Catholic Church is a respecter of conscience and of liberty. . . . Nevertheless, when confronted by heresy, she does not content herself with persuasion. . . . Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain, the funeral piles of the Inquisition. In France under Francis I and Henry II, in England under Mary Tudor, she tortured the heretics, whilst both in France and Germany, during the second half of the sixteenth and the first half of the seventeenth century, if she did not actually begin, at any rate she encouraged and actively aided, the religious wars." (Rector Alfred Baudrillart, *The Catholic Church, the Renaissance, and Protestantism*, pp. 182-183)

"... and to overcome them." (Apoc. 13:7; Dan. 7:22)

"In all these states heresy was generally regarded as a crime, not less opposed to public order and to the good of society than to the honor of God and of religion. With such severity was it punished, that during many centuries its partisans or abettors dared not appear; and hardly a single example of it appears in the kingdom of France, Spain, or England, from the conversion of these kingdoms to the Catholic faith until the close of the ninth century." (M. Gosselin, *Power of the Pope*, Vol. I, p. 86, Kelly trans.)

"... and they shall be delivered into his hand until a time, times, and half a time." (Dan. 7:25)

"... to do two and forty months." (Apoc. 13:5)

"... a thousand two hundred and sixty days." (Apoc. 12:7)

"... a day for a year I have appointed to thee." (Ezekiel 4:6)

"I say then that it was God's own act which liberated His vicar upon earth from subjection to temporal power; and that for twelve hundred years the bishops of Rome have reigned as temporal princes." (Cardinal Manning, *Temporal Power*, p. 16)

"And all the earth was in admiration after the beast, . . . saying: who is like to the beast? and who shall be able to fight with him?" (Apoc. 13:3)

"The indestructibility of the Catholic Church is truly marvellous, and well calculated to excite the admiration of every reflecting mind, when we consider the number and variety, and the formidable power of the enemies with whom she had to contend from her very birth to the present time . . ." (Cardinal Gibbons, *Faith of Our Fathers*, p. 73)

"And he opened his mouth unto blasphemies against God, . . ." (Apoc. 13:6) "... who opposeth . . . God . . ." (II Thess. 2:4)

"Therefore no one can appeal from the Pope to God, as no one can enter into the consistory of God without the mediation of the Pope, who is the key-bearer and the door-keeper of eternal life; and as no one can appeal to himself, so no one can appeal from the Pope to God, because there is one decision and one court of God and of the Pope." (Augustinus de Ancona, *Potesta Ecclesiastica*, question 4)

"... to blaspheme his name, . . ." (Apoc. 13:6)

"All names which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope." (Cardinal Bellarmine, *On the Authority of Councils*, book 2, ch. 17)

"... and is lifted up above all that is called God, or that is worshipped . . ." (II Thess. 2:4)

"The altar signifies Christ, who is the great cornerstone." (Bishop England, *Explanation of the Mass*)

"The Pope rises, and wearing his miter, is lifted up by the cardinals, and is placed by them upon the altar to sit there. One of the bishops kneels, and begins the 'Te Deum.'" (Archbishop Marcellus, *Ceremoniale Romanum*, "On Election of the Pontiff")

"... so that he sitteth in the temple of God . . ." (II Thess. 2:4) "... to blaspheme . . . his tabernacle . . ." (Apoc. 13:6)

"In the temple.— . . . or in some Christian church, which he will pervert to his own worship: as Mahomet has done by the churches of the East." (Bishop Challoner, *Notes on II Thess.*)

"The Pope is called the Vicar of Christ, because he represents Christ, and acts in the name and place of Christ, over the whole Church." (Reverend Thomas J. O'Brien, *Advanced Catechism*, p. 60)

"... shewing himself as if he were God." (II Thess. 2:4)

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were, God, and

the vicar of God. . . .

"So that whatever the Pope does, seems to proceed from the mouth of God . . .

"The Pope is, as it were, God on earth . . ." (Lucii Ferraris, O.S.F., *Prompta Bibliotheca*—Pope)

"... We hold upon this earth the place of Almighty God." (Pope Leo XIII, *Encyclical*, 1894)

"... whom the Lord Jesus shall kill with the spirit of his mouth . . ." (II Thess. 2:8)

"You are already familiar with the great religious revolution of the sixteenth century, which spread like a tornado over Northern Europe, and threatened, if that were possible, to engulf the bark of Peter. . . . Ireland alone, of all the nations of Northern Europe, remained faithful to the ancient Church." (Cardinal Gibbons, *Faith of Our Fathers*, p. 77)

"And judgment shall sit, that his power may be taken away, and be broken in pieces . . ." (Dan. 7:26)

"I need not dwell upon the historical fact—it is fresh in memory, and known to everyone—that in the year 1870 on the 20th of September, an overwhelming army breached the feeble walls of Rome, and took possession of the city." (Cardinal Manning, *Independence of the Holy See*, p. 49)

"Knowing well the designs of men whom the spirit of revolution and iniquitous ties have bound together, We publicly declared that the object of the sacrilegious invasion was not merely to destroy our Civil Power; but, by its destruction, to destroy the Church, to subvert the authority of the Holy See, and to overthrow the power which, notwithstanding our unworthiness, We hold as Vicar of Christ on earth." (Pope Pius IX, *Allocution*, 1877)

"... and the body thereof was destroyed, and given to the fire to be burnt . . ." (Dan. 7:11; Apoc. 19:20)

"... Communists shrink from nothing and fear nothing; and when they have attained power it is unbelievable, indeed it seems portentous, how cruel and inhuman they show themselves to be. Evidence for this is the ghastly destruction and ruin with which they have laid waste immense tracts of Eastern Europe and Asia, while their antagonism and open hostility to Holy Church and to God Himself are, alas! but too well known and proved by their deeds." (Pope Pius XI, *Quadragesimo Anno*, 1931)

"... and (whom the Lord Jesus) shall destroy with the brightness of his coming . . ." (II Thess. 2:8) "... till the Ancient of days came, and gave judgment to the saints . . ." (Dan. 7:22)

"The day of the Lord is not to come, till the man of sin be revealed." (Bishop Challoner, *Notes on II Thess.*)

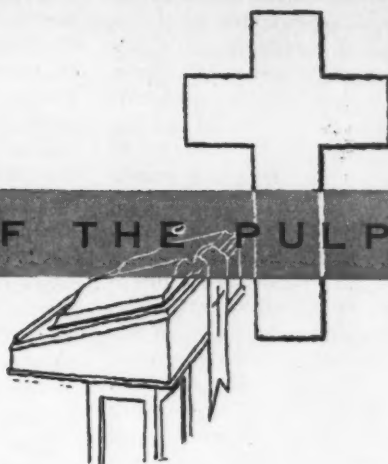
"And that the kingdom, and power, and greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the Most

(Continued on page 24)



Dr. T. Christie Innes

STARS OF THE PULPIT



What Price HEAVEN?

by Dr. T. Christie Innes

"Forasmuch as ye know that ye were not redeemed ["ransomed"—RSV] with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ . . ." (I Pet. 1:18, 19)

WHAT SUMMARY OF THE CHRISTIAN gospel could be more basic than these words of St. Peter?

Two key Christian words are involved here, expressly and by implication: first, "ransomed," that is, released or redeemed, the mightiest of all spiritual experiences and the price of personal salvation; *not* in the sphere of silver or gold, but by the precious blood of Christ. And second, "heaven," the final result of redemption, the hope of every believer.

Our text is from St. Peter, one of the chief apostles. In addition,

St. Paul, the supreme Christian theologian, corroborates this when he writes: "... for there is no difference: for all have sinned, and come short of the glory of God; being justified *freely by His grace*, through the *redemption* that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood . . ." (Rom. 3:22-25)

We also have Christ Himself saying, "Verily, verily, I say unto you, He that heareth My word, and *believeth* on Him that sent Me, *hath* everlasting life, and shall not come into condemnation; but is passed from death unto

life." (John 5:24)

So we have Peter's definition of the soul's salvation as the experience of being "ransomed," and yet positively *not* by means of any corruptible things such as silver or gold. This lifts the experience out of any possible context of the mechanical or materialistic. It is basically a personal spiritual change.

And Paul emphatically says we are justified or saved "by His grace as a gift," and that this redemption is "received by faith." (RSV) Categorically, then, the human soul is rescued from sin and restored to God by God's grace and gift to faith. So there cannot be introduced any suggestion of a price-tag, or a *quid pro quo*, or a case of merit or desert, or human claim or demand.

Jesus Christ Himself fortifies the Christian doctrine with His utterly plain and unmistakable statement that eternal life is obtained solely by the direct personal response of the soul to God Himself, without a hint of any agent or ritual whatsoever.

Heaven is God's home, the supreme and final dwellingplace of purity and joy, the acme of spiritual fulfillment. All thinking people dream of a heaven at the end of this life. What many do not realize is that one cannot arrive at heaven or any goal unless one

has taken the right road to it. For an individual who deliberately chooses evil as his way of living to be taken suddenly to God's heaven would be hell for that person. The whole meaning of this moral universe is based on the decisive principle of freedom to choose, with its necessary consequences.

To live selfishly or sinfully is to be out of harmony with love and truth and right, to be alienated from God. Salvation means a total personal alteration of desire and direction, in other words, complete "regeneration." And thus to receive the divine nature and spirit is to be ransomed and justified and enabled to enjoy the rewards of heaven and the fellowship of the Redeemer.

PRICE TAG ON HEAVEN

Most religions in general are vitiated and menaced by the false doctrine of human merit enabling the sinner to claim God's blessing and deserve heaven. Truly poignant and colossal efforts and sacrifices have been made by people seeking to secure their soul's salvation. And it is most widely believed to this day that by sincerity or self-sacrifice or any number of good deeds, one can deserve and therefore expect and even justly demand God's favor and benediction.

The historic and undeniably central doctrine of the Roman Catholic Church has always been exactly this false belief. It was this placing of a price-tag on salvation and heaven which produced the religious convulsion called the Reformation. When de-

nounced by one of her own most able and honored teachers, Dr. Martin Luther, Rome refused the challenge to reform. To the church the doctrine of justification by faith was odious in that it would have upset the whole theological system. High authorities in the Roman Church confirm this:

"If anyone says that justifying faith is nothing else but confidence in the divine mercy which remits sin for Christ's sake, or that this confidence alone is that whereby we are justified, let him be anathema." (Council of Trent, Session VI, Canon 12)

And the supreme Roman Catholic teacher, Cardinal Bellarmine, S. J. actually wrote: "Men's good works do merit eternal life, not only by the promise of God, but also by their own worth and dignity." (*De Justificatione*, 5:7)

"By all means it must be held on faith, that outside of the Roman Apostolic Church no one is able to be saved, that she is the only ark of salvation, and that whosoever will not have entered into her fold shall perish." (Pope Pius IX, *Singulari quadam*, Dec. 9, 1854)

Massive ecclesiastical machinery has been brought into operation, and the services of the Roman Church have become essential to salvation. Submission to the Pope, admission to the Roman Church, acceptance of Catholic tradition, rituals, rites, payments, and so on, are all a part of the price of heaven.

But why can we not accept this ancient and complex Roman

Catholic system? Is it not just a variety of the same Christian faith? We answer in four fundamental propositions:

1) It is a *Denial of the Gospel* (as Peter's, Paul's and our Lord's words have shown) to substitute "merit" for "grace". God alone admits to His own Heaven; therefore God alone sets the conditions. And this He has plainly and sufficiently done: the solitary condition is personal human acceptance of God Himself in faith and love. And God offers His love and blessing fully and freely to all comers through Christ.

2) It is *Degradation of Deity* to subject God Almighty to any human demands and terms. It is blasphemous to bring God to a bargaining counter, there to require His love, forgiveness and eternal felicity either solely or even partly on the basis of millions of prayers, pains, masses, and monies whatsoever. God simply cannot be bargained with on man's terms. No man can coerce or wheedle or manipulate God!

3) It is *Commercialization of Religion* as such to attach any tangible values to spiritual processes. As Prof. Bainton sums it up: "By 1520 the collection [of relics] had mounted to 19,013 holy bones. Those who viewed these relics on the designated day and made the stipulated contributions might receive from the pope indulgences for the reduction of purgatory, either for themselves or others, to the extent of 1,902,202 years and 270 days . . . [These] indulgences served not merely to dispense the merits of the saints but also to raise revenues. They were the bingo of the 16th century." (*Here I stand*, 1950, p. 71) Or as John Tetzel put it in Luther's time: "Consider that all who are contrite and have confessed and made contribution will receive complete remission of all their sins . . .

"As soon as the coin in the coffer rings,
The soul from purgatory springs."

4) It is the *Destruction of Spirituality* to replace the soul's sacred personal relationship of

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widely in Europe, Asia, and Africa, having visited scores of countries in the last few years. An author and lecturer constantly in demand, Dr. Innes surveyed the whole Middle East in 1951; photographed Africa in 1952; and India, Pakistan, and Ceylon in 1954. In July, 1955, Dr. Innes surveyed and photographed Presbyterian work of all over Alaska; and in 1956 visited and surveyed Quebec, Canada.

*While in New York in 1944-48, Dr. Innes served as Chairman of the Board of Trustees of Christ's Mission.

pure love for a bought, earned or deserved "blessing" secured by prescribed mechanical means. Everywhere Romanism is not only vitiated but actually characterized by rank superstition. As my friend the late Mr. Thomas Sugrue, devout Catholic American novelist, expressed it: "Catholicism in the U. S. is totally non-mystical; it is booming, aggressive, materialistic, socially ambitious, and inclined to use its membership as a paranoid pressure group, threatening anyone who so much as criticizes the way it ties its shoelaces." (*A Catholic Speaks His Mind*, Harpers, 1951, p. 29)

BETRAYAL OF CHRISTIANITY

Moreover, the effects of these false doctrines are portrayed on the scale of the globe itself.

First, denial of the Gospel, degradation of Deity, commercialization of religion, and destruction of spirituality mean nothing less than the *betrayal of Christianity*.

Second, the solemn and persistent claims of the Papacy to temporal power, and the exercise of it, are wholly improper for a spiritual leader. The Vatican is a sovereign political state, with all the international machinery thereof, as well as the headquarters of a religious system.

Third, Roman Catholicism has proved to be no barrier against Communism or Fascism. Italy is the original home of the Roman Catholic heresy and today is 99% Catholic, and yet Catholic Italy has the largest Communist Party in Europe, approaching 40% of the recent votes cast in national elections. "Most Catholic Spain" and Portugal have maintained outright dictatorships for decades. And Latin America is the appalling illustration of these dogmas in practice. The Roman Catholic Europeans who "civilized" South America before the Bible-bringing Protestant Pilgrim Fathers reached these shores have from the beginning been dominant, and the sorry spectacle of habitual bloody revo-

lutions, military dictatorships, Fascism, and now Communism ought to teach us a lesson of historical import.

Contrast this with the long history of the United Kingdom, the U. S. A., Scandinavia, Holland, the countries most Protestant for the longest time, and you see the world's most free and enlightened and progressive peoples. And these are contemporary with the others named. Look more closely within countries, such as Canada and Ireland, and the exact facts emerge: dictatorships and backwardness socially, economically and scientifically in Quebec as compared with contiguous Ontario, and the same in the Republic of Eire compared with Northern Ireland.

Fourth, Catholicism has been no barrier—to put it charitably—to political corruption and crime within the United States. Senator Kefauver's *Crime in America* (Doubleday, 1951) reads like a telephone directory in Rome. Read it and see.

Finally, those most intimate with the system are its most bitter critics when their eyes are opened—from Dr. Luther to the great numbers of ex-priests now in the United States and elsewhere. As President of the Board of Trustees of Christ's Mission in New York City for years, I personally knew and know scores of distinguished former priests. This organization was set up by an ex-priest, Father O'Connor, over seventy years ago solely to assist priests who became disillusioned.

THE CHOICE

Heaven is God's alone to give, and His price is solely, and for all people, glad acceptance by faith in His promises and in His Son.

What price heaven? According to Pope Pius XI in his encyclical *Mortalium Animos* (1928), "Whoever is not united with it [the Roman Catholic Church] is not a member of the Church and does not belong to Christ, the head of the Church. No one can become a member of this one and only Church of Christ, or remain in it, who does not recognize the



This little Greek child is typical of thousands in want

A STONE FOR BREAD!

"Your heart would have bled could you have heard what one woman told me," writes one of our Greek missionaries. "Her youngsters were clamoring for bread but her cupboard and purse were empty. What could she do? Their desperate cries almost broke her heart. Then she thought of a crazy plan. She found a big stone which she put into the oven, telling them that within an hour the bread would be done. The little ones stopped crying and fell asleep. Then she hurried to me and asked for a food package for her children.

"Along with this material help I also preach the Word of God and give out Bibles and Testaments. Over and over I hear people say, 'Your love makes us realize what real Christianity means.'"

What it means is that we love our neighbor as ourselves. Can we deny bread to empty stomachs, or the Bread of Life to hungry hearts? With only \$1.00 we can distribute 22 lbs. of food; for \$6.00 send a clothing package; for \$10.00 provide 10 Greek Bibles or 40 New Testaments. You can share in this missionary effort by sending your gift to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. C, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

CANDLE OF THE MONTH

On May 31 the Roman Church celebrates a feast day in honor of the Blessed Virgin Mary, Queen of the Universe and Mediatrix of all graces.



MARY

Pretender to the Throne

by Hugh Farrell

In supporting her claims about the Virgin Mary, the Roman Catholic Church attempts to alter the meaning of the plainest Scriptures, thus subverting to her own purposes the very Word of God

LET US THEREFORE COME BOLDLY unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16)

With practiced deceptiveness the Roman Church uses this text to apply to the Virgin Mary. In a circular type of reasoning that is today spiraling heavenward at a giddy rate, the Roman Church claims confidently that "there in that place given her by God, between Christ and our soul, Mary plays an important role in our behalf. She is *mediatrix* between us and our God."

"What is meant when the [Roman] Church bestows upon Mary the title of Mediatrix? The Church means that Mary stands between God and us in order to reconcile us to God. The sin committed in the Garden of Eden by Adam, the father of the human race, had, humanly speaking, frustrated, destroyed the plan God had made for the world. Original sin separated you from God. It broke the sacred bond of grace which made you a child of God, a member of the divine family."

The Roman Catholic Church

has to concede that Jesus Christ is our mediator. However, she claims that in His role as mediator He willed to be associated with one of His creatures, Mary. "This chosen One, as you know, was the Virgin Mary, His Most Blessed Mother. He willed that she should be Mediatrix. He willed that together with Him she should serve as intermediator between God and you."

The Collect (main prayer) of the Mass on the 31st of May bears out this teaching of the Roman Church, calling Mary "our mother who has been found worthy to be constituted mediatrix" and imploring her aid. As seen in its entirety the Collect emphasizes that the liturgy of the Roman Catholic Church intends to compel its members to accept Mary as the one who stands between God and the sinner. The prayer, translated from the Latin, unites the idea of her being both mother and mediatrix:

"Lord Jesus Christ, our Mediator with the Father, Thou who hast constituted Thy Mother, and ever Blessed Virgin, *our Mother and Mediatrix* before Thee, grant propitiously that anyone who comes to Thee to ask for favors, may have the joy of obtaining them all through her . . ."

The stressing of the divine motherhood in this prayer is all part of a well-thought-out campaign, as attested by the writings of Grignon De Montfort. He tells his readers: "Mary has received special charge over souls to nourish them and to make them grow in God . . . all the predestined in this world are, as it were, enclosed within the bosom of Mary and that they come to see the light of day only when this good mother gives them birth unto life eternal."

If the reader considers these terms blasphemous, he should consider the office prayer prescribed for use in the cultus of Our Lady of Fatima: "O my Jesus, I offer this for the love of Thee, for the conversion of poor sinners, and in reparation for all the sins committed against the *Immaculate Heart of Mary*."

Before starting the celebration of the Mass, the priest is urged to

make a Marian intention. This idea is incorporated in the Collect itself, but he is further urged to consider Mary Queen of Heaven and Earth, the co-ruler with God, and to consecrate himself to her as a slave.

The Roman Church attempts to explain the use of such flowery terms in the Collect by going back to Genesis 3:15 and applying this verse to Mary. The woman who will crush the head of the serpent and bring peace into the world, they say, is Mary. Adam, after hearing God's promise of the enmity between the woman and the serpent, could with courage and a grateful heart leave the Garden, since he knew that she, the Gate of Heaven, would re-open the door of life. From that day hence he placed all his hope in Mary. This hope he passed on to his offspring from generation to generation.

The Epistle assigned for this day is supposed to support still further the teaching of the Roman Church that Mary is the mediatrix, and therefore the co-redemptrix, of the human race. It is taken from Isaiah (55:1-5), whose intent is deliberately perverted so that mentally one is supposed to substitute Mary for Christ in the text.

The Gradual of the Mass, taken from the Apocrypha (Ecclesiasticus 24:25, 26, Douay), is also applied to Mary and reads thus:

"In me (Mary) is all grace of the way and the truth, in me is all hope of life and of virtue.

"Come over to me (Mary), all ye that desire me, and be filled with my fruits."

The Alleluia follows, with the verse, "Hail, Mother of mercy, Mother of hope and grace, O Mary, Alleluia."

The Gospel for the day is the familiar story of Mary standing beneath the cross, as related by John (19:25-27). This too is used in an attempt to show that Mary is given the position of co-redemptrix of the human race.

CHRIST THE DISPOSSESSED

This constant emphasis on Mary as co-redemptrix of man must indeed offend those of us who acknowledge Christ as our

Saviour and Redeemer. Mary herself acknowledged her need of a Saviour, though the Church of Rome refuses to base her dogmas on such clear-cut statements as the first verse of the Magnificat. Instead, she tries to put forth the claim that Mary, as the mother of Christ, was also *responsible* for the salvation of mankind. For example, Father Bernard J. LeFrois, S.V.D., writes as follows concerning the making of a confession after a "retreat":

"Its purpose is not to cause anxiety over the past but instill deeper sorrow for sin with definite resolution of amendment. This purpose can be well attained by calling to mind what sin has done to the suffering Redeemer on Golgotha and to Mary, our Co-redemptrix. No son can remain unmoved when he considers the pains his own birth has caused his mother. In a remote way, Mary became our Co-redemptrix already in the Incarnation, for Christ took upon Himself a human body with all of its sufferings in order to redeem us and atone for our sins. Mary agreed wholeheartedly to be Mother of just such a suffering Redeemer, hence already in the Incarnation Mary co-operated in our redemption."

Father LeFrois quotes Benedict XV as saying: "With her suffering and dying Son, Mary endured suffering and almost death. She gave up her mother's right over her Son to procure the salvation of mankind; and to appease the divine justice, she, as much as she could, immolated her Son, so that one can truly affirm that together with Christ *she has redeemed* the human race."

The present Pope added his affirmation to the above when he said: "Jesus, the Son of God, reflects on His heavenly mother the glory, the majesty, and the dominion of His kingship, for having been associated with the King of Martyrs in the ineffable work of human Redemption as Mother and co-redemptrix, she remains forever associated to Him, with an almost unlimited power, in the distribution of graces which flow from the Redemption. Jesus is King throughout all eternity by

nature and right of conquest; Mary, through Him, with Him, and subordinate to Him is Queen of grace, by divine relationship, by right of conquest, and by singular election. *And her kingdom is as vast as that of her Son and God*, since nothing is excluded from her dominion."

For the Offertory of the Mass the Roman Catholic Church takes the words of Jeremiah 18:20 and makes them read as follows: "Remember, O Virgin Mother, that I stood before thee to speak good for them, and to turn away *thy* wrath from them."

The remaining portions of the Mass carry out this theme. It is only necessary to mention one of the verses, this time taken from the apocryphal chapters of the Book of Esther (15:17): "For thou art very admirable, O Mary, and thy face is full of grace."

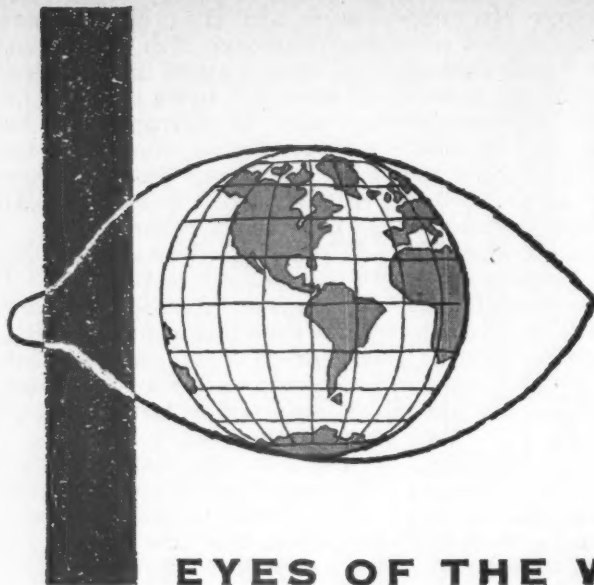
ONE MEDIATOR

In spite of many Scriptural passages to the contrary, Rome continues to teach that Mary, in addition to Jesus, merited for us our salvation. They term it merit *de congruo*. They attempt to substantiate their claim thus: "In theology we speak of two kinds of merit: 'de congruo' by way of concession, and 'de condigno' in strict justice. For instance, God accepts our good works and expiation as merit 'de congruo' not as though these have any intrinsic claim in justice to His acceptance but because He deigns to regard them so because of their connection with Christ's merit 'de condigno.' With Christ, the Redeemer, it is the opposite. Being God, our Saviour's good works and atonement take on the title 'de condigno,' or claim in strict equity to sufficient, yea even superabundant, reward and expiation in themselves."

Thus, even in this definition, Rome admits that Christ's redemption on Calvary was all-sufficient. That being the case, why is the extra finite merit necessary?

What can we as Christians, and acknowledged children of God, answer to all these claims about Mary? We do not need to improvise our refutation. The Word of

(Continued on page 26)



EYES OF THE WORLD

Did Mary Die?

The Roman Catholic Church has not as yet made up its official mind as to whether or not the Virgin Mary died. In 1950, when the Pope defined the Assumption of the Blessed Virgin Mary, he took no position on the question whether she was assumed into heaven before or after death. In discussing the matter, some scholars claim that since original sin brings death, and since Mary was free from original sin by virtue of her Immaculate Conception, she was not subject to the power of death. However, another view is that Mary died of the love of God.

How much fruitless theological wrangling would be avoided if someone could only turn up a nineteenth-century coroner's report!

The Lesser of Two Evils

The Rev. Dr. Eugene L. Smith, Methodist leader, cited Catholicism and Communism as the two major obstacles to Protestantism abroad. Speaking before the Methodists' Board of Missions, Dr. Smith said that in Hungary and Yugoslavia Protestants had received better treatment under the Communist regime than they had from the Roman Catholic hierarchy during pre-Soviet years. "Communism," he said, "treats all religions in the same way, but the Roman Catholic Church is committed to the destruction of all religions except its own."

To point up his assertion he mentioned that in Spain Protestant property is being confiscated with the

sanction of the Roman Catholic Church. In the Philippine Islands, he further stated, the Catholic hierarchy is attempting to dominate politics and gain control of the schools. He emphasized the fact that Communism has created a spiritual vacuum that the churches must be prepared to fill.

The Methodist clergyman's charge is sharply reinforced by recent occurrences in Poland, where the Communist Government has reached an accord with the Roman Catholic Church to permit religious education in the schools. As a result of this agreement, many incidents have been reported of maltreatment and bullying of children who have refused to attend optional religious classes because of their parents' Communist or atheistic convictions.

One Communist girl was discriminated against on the grounds that others were "afraid to sit with a girl who has something in common with the devil."

Anti-Communism and anti-Semitism have become "inextricably mixed," and many non-Jews are being scornfully treated. Under such circumstances, many Communist parents have capitulated to the pressures brought to bear on their children, who don't want to be "different."

Though religion classes were to be optional and were not to be held during regular school hours, the agreement has been violated. The national Education Minister has appealed for "tolerance and freedom," but if the Roman Church has its way, which seems to be the case, he is doomed to disappointment.

Making Japan Catholic

Roman Catholicism has been making rapid gains in Japan. In December the hierarchy ordained to the Roman priesthood twenty-one men, fourteen of whom are native Japanese who have completed their studies at the Tokyo Catholic Major Seminary. The seminary is staffed by Jesuit priests. The Jesuits, it will be remembered, are the vanguard of the Holy See and make up the crack troops of the Pope.

Japan is a predominantly Buddhist country. This fact may account for the great gains of the Roman Church in that country, since the Buddhists also have "saints," incense, bells, candles, and all of the paraphernalia generally associated with pagan idol worship.

Kiss of Death

Under the guise of promoting unity between German Catholics and Protestants, the Roman Church has opened a wing in the Abbey of Niederaltaich, Germany, for the meeting of the two groups as part of the *Unus Sancta* (One and Holy) movement. As a result of the injunctions of Pius XI that the Benedictines "do something soon to make contact with our Lutheran brothers," there is a growing liturgical movement among German Lutherans. In addition, many pastors are fostering auricular confession, using the outward form of the Mass in their service of worship and training their congregations to sing Gregorian chant. In fact, the training has been so successful that one prominent minister has written a book in tribute to Mary.

Power Behind the Throne

Bernard M. Shanley, appointment secretary to President Eisenhower, belongs to the "inner circle" of the "White House hierarchy," to borrow the terminology of a recent *New York Times* feature article. A devout Roman Catholic, Shanley is "the traffic manager in charge of the President's time and the censor, so to speak, over which persons and issues he will hear."

An indication of his relative importance in the scheme of things is borne out by the following incident. When the President was asked by the press, after his appointment of Judge Brennan to the Supreme Court, where he had first heard of the judge and his qualifications, the President answered that he had not known of Judge Brennan until "Bernie told me about him."

Can This Be Deference?

Four nuns watching the recent inauguration received special attention from both the President and the Vice President. While President Eisenhower was acknowledging the cheering of the crowds he turned toward the Archives building and spotted the nuns, who were seated near the curb, with some priests and seminarians ranged behind them. Facing the sisters, he not only waved his hand, as he had been doing, but added a deep bow. Mr. Nixon, whose car followed the President's, also noticed them and saluted, touching his hand to his forehead.

There must be a reason, somewhere.

Voting in the Trojan Horse

Last November the Parliament of Norway repealed the "anti-Jesuit" provision of the Constitution. This provision that "Jesuits must not be tolerated" was incorporated into the articles of the Constitution in 1814. The lawmakers of that period well knew that the prime loyalty of the Jesuits must be to the Pope, to whom they make a fourth vow of absolute obedience. These same men well recalled the machinations of the so-called Society of Jesus in France, Italy, Spain, and England.

Repeal of the anti-Jesuit provision came after ten hours of heated debate. Though many of the Norwegian Evangelical bishops favored the repeal, the Christian People's Party stood to the very end against it.

The people of Lutheran Norway were told that they must have Christian charity and re-admit the Jesuits, but history amply attests the fact that any nation that opens its doors, even a crack, to the Jesuits is ultimately signing away its freedom. Meanwhile, Spain and other Latin countries continue to proscribe Protestant Christians.

Halo Hullabaloo

The recent discovery in France of the memoirs of the infamous Stuart king, James II of England, may further his cause of canonization, begun in 1734.

James was known for his loose living. The Roman Church concedes that he was a very immoral man. However, she contends that he was not more so than any other sovereign of his day and that despite his philanderings he never lost a "Catholic moral sense." The church today insists that he lost his throne to William and Mary because he was an ardent Catholic.

This claim is disputed by a leading Roman Catholic lawyer of Dublin, Ireland. In an article written for the *Belfast News-Letter* Mr. F. Hugh O'Donnell states: "Bitterly duped were the ancestors of the Roman Catholic Irish. They were made the catpaws of the Jesuit game which would have laid all the liberties of Europe beneath the boot-heels of the Bourbon despot, profligate and bigot. Perhaps not one Irish Roman Catholic in a thousand knows today that the news of the victory of the Boyne brought hope and gladness, not only to stout Lutherans and Calvinists from Amsterdam to the Elbe, but to freedom-loving men, Roman Catholic and Protestant millions and tens of millions, in all lands of Germany and Austria, and beyond the Alpine passes of Piedmont and Tyrol. The day that the crown of the morose and fanatical James fell into the waters of the Boyne, a great cry of relief and exultation went up from these parts of Europe."

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PLEASE NOTE CAREFULLY

No! No!

July or August
Converted Catholic Magazine
Issues are Printed

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The Case of Dual Citizenship

The Rev. Father Bruno Durigon of the Franciscan Order is attempting to regain his American citizenship which he lost by voting in the Italian elections of 1946 and 1948. He told the American judge presiding in the case that he followed the instructions of his Italian superiors when he voted and that, further, he had been given written and verbal orders as to how he should cast his vote. He claimed that he was fully aware of the law of the United States against voting in a foreign country but said he had been told that the United States Consulate in Rome would applaud his action in voting against the Italian Reds.

Dwight K. Hamborsky, assistant United States attorney representing the State Department and Secretary of State John Foster Dulles in the suit filed against them by the priest, said: "This is a unique case. There is no precedent in a citizenship case where a conflict exists between the orders of one's religious superiors and the enacted laws of the United States."

Getting in on the Act

Rome has decided to use to her own advantage the groundwork laid by the five evangelical missionaries who were martyred by the savage Auca Indians of Ecuador, South America. One of the Roman Catholic priests in that region has been attempting to establish contact with the Aucas. After setting up camp where the missionaries had built their treehouse, his first act was to cut down the tree that held the house. He then made contact with friendly Indians of another tribe and offered them gifts.

Thus the Roman Catholic Church seeks to capitalize on a much-publicized event.

Saint "Sells the Sizzle"

Roman Catholics in the advertising field have long needed a patron saint on whom they can call when business is low. After considering the question and searching their archives for some months, the prelates of the Roman Congregation of Rites have come up with a man who they feel will fill the bill. He is St. Bernardino of Siena.

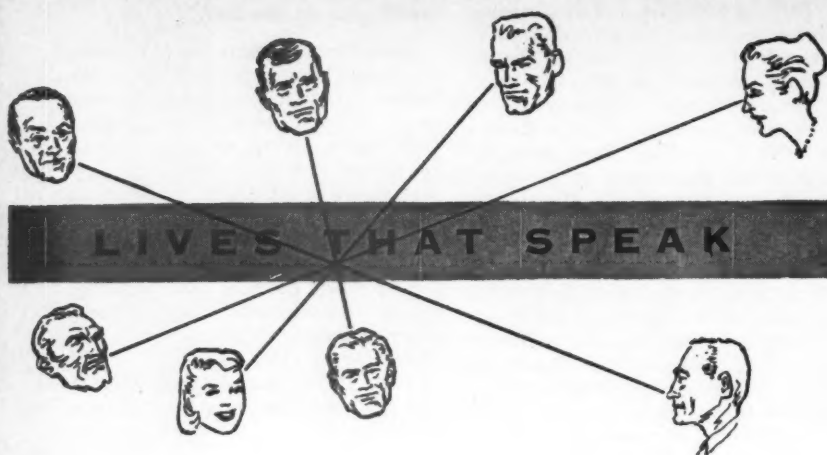
Born of a noble family in Siena, Bernardino entered the Strict Observance of the Franciscan Order and after being ordained a priest was sent all over Italy as a preacher.

The quality that recommends him highly to advertisers, in the eyes of Rome, is illustrated in the following incident. Once, when a playing-card manufacturer complained that the priest's anti-gambling crusade was ruining his business, the saint suggested that he put the letters IHS, the Greek monogram for Jesus Christ, on his cards. Then Bernardino plugged the symbol from the pulpit, to the delight of a very busy merchant.

Self-Appointed Censors

Pope Pius XII declared in a message to the World Congress of International Catholic Film offices that "the moral and cultural problems which moving pictures have created in the world demand in these days a concerted action on the part of Catholics" who, he pointed out, "are better equipped than anyone else to orientate these films not only toward their true end but also to keep them from the dangers of error and of deviation."

No doubt the recent action of the Roman Catholic Church in Chicago in preventing the showing of the film "Martin Luther" on WGN-TV is part of this program to protect the American public from dangerous errors!



In
February
we printed the
heart-warming story of
the conversion of a Spanish
priest in Bolivia who shocked and
confounded his friends and superiors when
he left the Roman Catholic Church about a year
ago. Now we are following this up with the remarkable
testimony of his witness to his new-found truth. For Don Jose
has continued fervent in spirit, serving the Lord wholeheartedly.

LIGHT ON A HILL

by Will Searle

IT IS THE CUSTOM OF DON JOSE Maria Rico to carry a good supply of tracts in his pocket and a New Testament or two to give to an interested soul. Recently he had this precious experience as he was traveling by train from a town where he had just had some special meetings. Seating himself next to a young man, he was soon in earnest conversation with him about his soul. The man was much impressed with his testimony and with the gospel truths that were brought to his attention. When the train arrived at Cochabamba and they were about to part, Don Jose gave him a New

Testament, with a prayer that God would use it to enlighten him.

A few days later, after the evening meeting in Central Gospel Hall of the Bolivian Indian Mission where the former priest had just spoken, a lady approached him and asked:

"Do you remember giving a New Testament to a man in the train the other day?"

"Yes, I certainly do," he replied.

"Well, that man is my husband and he has been converted. He is so happy in his salvation that he has sent me to you—because I want to be saved also."

Don Jose then and there showed the woman the blessed way of salvation, and she was soon on her knees receiving the Lord as her Saviour.

AS CAN WELL BE IMAGINED, Satan has trained his heaviest guns on this zealous soul-winning, servant of the Lord and is endeavoring to bring him again into the bondage of Romanism or, failing that, to crush his spirit and thus damage testimony.

Soon after his conversion a high official of the Roman Church flew up from Santiago, Chile, to interview Don Jose and bring him back into the priesthood. Arriving at La Paz, the capital of Bolivia, he went to the house where Don Jose lives when in the city. He was informed that the ex-priest was not there but had gone to Cochabamba, some distance away. Nothing daunted, this gentleman took a plane to that city and duly arrived at the headquarters of the Bolivian Indian Mission where Don Jose also stays. Even here he did not meet the object of his quest but was told that he was in the town of Capinota holding special meetings.

Although this town is three to four hours away by car over very rough roads, the gentleman did not hesitate to hire a taxi to take him to Capinota. Despite the fact that it was a very expensive trip, he apparently felt that success in such a mission outweighed any financial consideration.

It is a tribute to the saving power of God's grace in the heart of a former priest that the man's efforts were quite in vain. All his arguments and pleadings were unavailing. He let Don Jose know that there would be no lack of money to pay his way back to Chile, where he could forget all these silly notions about the gospel.

But the ex-priest stood firm, and with an enlightened spirit and understanding said in effect, "What have I to do any more with idols? I have heard Him, and observed Him." (Hos. 14:8) He had found the Saviour. He had tasted of the heavenly gift. He had been made a partaker of the

Holy Spirit and drunk deeply at the Fountain of living water. Why should he return to the broken cisterns of Rome?

JUST RECENTLY ANOTHER attempt was made to bring Don Jose back to the Church of Rome, but the results were unexpected for the Church! An outstanding Catholic leader went to La Paz to interview him, Señor Benedicto Alonzo by name, founder of the popular Roman Catholic College LaSallye in Santa Cruz. He had himself been a priest, but two years ago he got permission from his bishop to leave the priesthood in order to marry. He was still active in the Roman Church in the city of Oruro.

Having known Don Jose prior to his conversion, he was doubtless considered the best envoy to send on this important mission. He went to La Paz to the home of Don Arturo Arana where the ex-priest was living and was accorded a very warm welcome. Soon Don Jose and he were in earnest conversation.

Don Jose listened patiently to all the arguments and strong reasons why he should return to the Roman Catholic Church. When his former friend had finished, he said:

"Now I want you to listen to me while I tell you how I found the Lord Jesus as my Saviour and of the joy and peace that have filled my heart since that thrice-happy day!"

He then opened the Word that was becoming more precious to him each day, and with an earnest prayer for the Spirit's guidance he traced the way of salvation step by step through the Scriptures, pointing out at the same time some of the glaring errors of Rome.

The mild condescension with which this gentleman commenced to listen to Don Jose soon deepened into intense interest and then into surprise and concern as he was shown the completeness of the work of redemption at Calvary, the efficacy of the precious blood of the Lamb to cleanse from all sin, and the perfect righteousness of Christ that is the portion of the true believer in Him. The

Holy Spirit took these precious truths and revealed them with unmistakable clearness to the mind of this man. He saw only too clearly the truth of what Don Jose was explaining to him. The enlightenment came as a tremendous mental and spiritual shock.

One can well imagine the fierce heart struggle that took place as the Holy Spirit convicted him and convinced him of the fatal errors of Romanism and of the glorious truth of the gospel. Brought irresistibly to his knees, he confessed his sins and thanked God for His ineffable gift of the Saviour. Thus another spiritual birth took place and another heart was flooded with the joy of the Lord and the peace of God.

THE DEVIL IMMEDIATELY COMMENCED his work of intimidation. *What will all your relatives say at this drastic step? And all your friends? You will probably lose them. And there's your wife: you may lose her also. You remember what she said to you when you left home to come on this mission: "Be careful that they do not convert you into an 'Evangelista' because if they do you'd better not come back to this house!"*

Yes, Don Benedicto knew that he would have to face the consequences, but face them he did. Fierce and bitter persecution broke out immediately. Overnight his many friends and relatives, with few exceptions, became bitter enemies. Indeed, so fierce was the persecution that Don Jose hastened to Oruro to stand by him in this time of testing.

When he broke the news to his wife, she was horrified, but fortunately she was reasonable and listened as her husband explained to her the way of salvation. As he testified in public recently, within half an hour she knelt down beside him and received the Lord as her Saviour too. This was indeed a crowning joy to her husband as they rejoiced together in the new-found faith and loving Saviour. But outside the heathen raged and imagined many vain things against the Lord's redeemed ones.

What a blessed illustration

this wonderful conversion is to that divine declaration: "Surely the wrath of man shall praise Thee." (Ps. 76:10) Don Benedicto is now anxious to dedicate his life to the preaching of the gospel and has made application for himself and his wife for entrance into the Bible Institute of the Bolivian Indian Mission in Cochabamba.

DON JOSE CONTINUES HIS SOUL-saving ministry and under the auspices of the Bolivian Indian Mission has conducted a number of evangelistic campaigns in many of the large towns of Bolivia. Opposition has been fierce from the priests, who have organized large groups of the baser sort to stone meeting halls and to make such a din at the doors and windows that the message of salvation could not be heard. In some places this opposition has been so violent that the meetings have had to be suspended. Needless to say, Don Jose's life has been threatened and is in danger, and it requires a good deal of courage and conviction and love to face such a situation. It is the privilege of God's people in the homelands to bear this servant of God up in prayer.

A little time ago Don Jose was holding a campaign in a large mining center. The theater had been secured for the occasion and the attendance was good. During one of these meetings when Don Jose was reading a portion of the Scriptures, a priest seated in the audience shouted out:

"You are interpreting the Scriptures and not reading just what is written there!"

"No, sir," was the reply. "I am reading exactly what is written here. Would someone kindly hand our friend a Bible so that he can see for himself?"

Immediately a Bible was handed to the priest, who took it and then hurled it with all his might at the head of Don Jose. As it fell at the foot of the pulpit, a wave of indignation swept over the audience at this uncourteous, violent act. The sympathies of Catholic and non-Catholic alike were with the speaker, and when

(Continued on page 25)



BEHIND THE PURPLE CURTAIN



Roman Catholicism's NEW LOOK *in Guatemala*

by A. William Cook, Jr.

IN 1882, GENERAL JUSTO RUFINO Barrios, still revered in Guatemala as "El Reformador," overthrew the existing ultra-conservative and anti-progressive regime, bringing to an end sixty-one years of conservatism and intolerance since Guatemala gained her independence in 1821.

Previous to that time there had been attempts at sowing the Gospel seed, but they had ended in failure as a result of the fanaticism of the government. Barrios brought in the first missionaries—Presbyterians—and, as an example, sent his children to the first evangelical school in the land. He gave his country a liberal constitution and left her a lasting heritage of political liberal-

ism. This year, in April, the Presbyterian (U. S. A.) Mission in Guatemala is celebrating its "Diamond Jubilee" and the seventy-fifth anniversary of all evangelical work in the country. This event will be the occasion for great rejoicing among the sixty thousand evangelical Protestants in Guatemala.

Since the time of the "Reforma" until today, there has been a series of dictators with varying terms of office and diverse personalities. In fact, Guatemala has rarely enjoyed the benefits of a truly democratic government. Its rulers have been conservatives, liberals, extreme left-wingers, but all more or less dictators, either personally, or

through an all-powerful government party. Yet they have respected freedom of religion, though they have often trampled on freedom of the press, of speech, and of most of the other basic human liberties.

This does not mean that there have not been occasional abuses. One pastor gave his life for Christ in 1952 as a result of Catholic-instigated fanaticism. Yet these scattered instances have not been condoned by the authorities, and at times the perpetrators have been duly punished. Neither does it imply a governmental interest in things religious. It quite often is for political motives that Protestants are allowed to thrive—as a means of keeping the Roman Church in her place and keeping alive the fires of liberalism.

For if the growth and progress of evangelicalism is due in part to the liberal tendencies of Guatemalans, it is just as true that political liberalism owes its continued strong existence to the far-reaching effects of the Protestant work. This influence is not political but spiritual and intellectual.

STRATEGY ON TWO FRONTS

The Roman Catholic Church has deeply resented the work of Barrios, the Reformer. Through him she lost all control over church property, and her monasteries and Jesuits were banned. Only recently, under the new constitution have they regained some of this lost ground.

The Roman Church is permitted to own property. Religious education by any sect is allowed, and Catholic missionaries are pouring in from Spain and the U. S. However, the church tried in vain to have a law made that would validate only religious weddings, as now only the civil ceremony has legal force.

With these powerful factors in her favor, she has set herself to the task of regaining the minds and hearts of Guatemala's three million inhabitants. Taking advantage of every means at her disposal, the Church of Rome is working as never before to make of Guatemala another Spain or

To the Protestant accustomed to hearing of religious persecution in the lands south of the Rio Grande, it may come as somewhat of a surprise to know that the tiny republic of Guatemala has enjoyed religious freedom for seventy-five years—that is, during the whole of her missionary history.

another Colombia. However, she has found to her dismay that liberalism, the ideas of freedom, and, to some degree, Protestant principles have taken deep root in the minds of Guatemala's literate and influential Spanish minority and even among her educated priesthood.

The Indian majority—72% by government estimates—has remained throughout the centuries virtually as pagan as their pre-conquest ancestors and has kept alive many of the same practices in pseudo-Christian garb, much to the dismay of some of the clergy. This state of affairs has prompted some to admit that Guatemala is not, strictly speaking, a Catholic country, for paganism on the one side and liberalism on the other have destroyed the foundations of the Roman Church.

Therefore, Romans have been forced to adapt different tactics on a double front—on the one hand, to counter the growing liberalism of the educated class, and on the other, to bring the pagan Indian and uninstructed peasant back to the "true faith." This may be the cause of the apparent contradictions in Roman Catholic policy in Guatemala today. There is a seeming tolerance for things liberal and Protestant with an outright copying of evangelical methods, while at the same time there are sporadic and scattered manifestations of fanaticism on the part of the uncultured peasant. Yet even with this fanaticism there is a duplicating of evangelical methods, even among the illiterate natives—a tribute to the success of the Protestant work.

APPARENT CONTRADICTIONS

With few exceptions, missionary and national leaders agree that there has been a marked change in the tactics of the Roman Church during the last year or more. This has been accomplished apparently by a corresponding, though less noticeable, change in the government's attitude toward the Gospel and evangelicals, ever since Guatemala's famous anti-communist revolu-

tion in 1954. As one representative group of pastors and missionaries summed it up: the Church of Rome is more active and more powerful than ever and has more government recognition; yet the local authorities show at times a greater willingness than in the past to defend the religious rights of the evangelical minority.

This apparent contradiction is probably due to the strongly atheistic and anti-religious influences in the national government before 1954. Roman Catholicism was not politically powerful, neither were evangelicals favored. Government radios banned all religious broadcasts, and the few anti-evangelical outbreaks were usually shrugged off by local authorities.

There have been scattered instances of religious persecution. In many cases, these have been related to the efforts of ex-members of the Roman clergy, who have been stoned, threatened, and maligned for preaching the Gospel and exposing the evils of Catholicism. In one case, an infuriated rabble attacked a church only to find out that the converted priest was not the preacher as he had been erroneously rumored. The frustrated priest who led the mob resorted to vilification in the national press.

In many of these cases, the local authorities have intervened and the local tribunals have ruled against anti-Protestant demonstrations. This friendliness may be due in part to the surprising number of evangelicals who occupy places of local importance. One large town has a nominally Christian police chief, and the secretaries of both the police and the court of appeals are evangelicals. This fact proved to be very helpful when it became necessary to protest an outburst of fanaticism.

The jeweled crown of Our Lady of the Andes—commissioned as a votive offering to "Mary, the Mother of Jesus," by the people of Popayan, Colombia, in 1590—is made of ten pounds of pure gold, contains 450 jewels with a combined weight of 1,500 carats, and is valued at \$4,500,000.

For the most part, national authorities, as they have for many years, remain unmoved, burying the complaints under mountains of red tape or blandly dismissing the whole affair as grossly exaggerated; though the liberal element is predominant, politics blunts their liberalism. Most evangelicals find the government officials, at all levels, at least friendly, if not always as cooperative as they would like them to be. Official intolerance is almost unheard of; indifference is the order of the day.

BEFORE RULERS AND KINGS

Yet the Gospel is respected and has at times gained surprising entrance among the great of the land. Soon after the present regime came into power, a group of nine national and missionary leaders paid a visit to the President on behalf of continued religious liberty. He spoke highly of Protestants and pledged his constant support of the ideals of religious liberty. For two and a half years he has kept his promise, checking the zeal of the Roman hierarchy.

In 1955 and '56 three Gospel teams, the Christ's Harvesters for Latin America, came to Guatemala and Central America from Asbury College and Bob Jones University, as similar teams had been doing for the previous four years, under the auspices of Youth For Christ and The Evangelical Schools of Central America. These groups visited the President in his office and later presented a Gospel and cultural musical evening in his own home. They were named his guests of honor in the city and were authorized daily time over the powerful government network. They had openings in all the national schools, army bases, and hospitals and were permitted to present the Gospel in the Central Square in front of the National Palace and right across from the Cathedral.

These opportunities, it is true, were due to the help of influential friends sympathetic to the Gospel and to the high esteem in which American university students are held. Yet the evangeli-

cals have had continuing liberty to use, without cost, the National Open Air Theater for sunrise services, city wide campaigns, and special rallies. In these instances, members of the National Police and plain clothesmen of the Presidential guard are on hand to keep the peace and inform on the nature of the gatherings.

NEW FACE OF CATHOLICISM

The people of Guatemala are for the most part indifferent to the Gospel. Depending on the locality and the circumstances, they are friendly and tolerant, and in a few instances fanatical. Fanaticism, as a rule, comes as a sporadic and isolated outburst spurred on by the priests in a town where previously there had been tolerance and indifference to the Gospel, and where, after the excitement has quieted down, apathy will once more reign. Nevertheless, a change is slowly coming over the popular attitude toward the Gospel. Because of increased Roman activity the people are becoming more aware of the beliefs of their own church, and some more zealous in propagating their knowledge to others.

The Roman Church is fighting fire with fire. There was a time when Rome feared to let the common man read the Scriptures for himself. The modern age of enlightenment and the tireless work of Protestant missions in spreading the Word of God have compelled the clergy to open the Bible to the people. From parochial pulpits and on diocesan radio broadcasts, in Spanish and with a minimum of Latin ritual, priests expound Roman dogma and at times simple Gospel truth to the faithful.

At first it is often quite difficult to distinguish a Roman Catholic from an evangelical radio message. There is a like exhortation to repentance and trust in Christ as Saviour. At times Mariolatry is relegated to a secondary place in an effort to deceive. Unbelievably, the Roman Catholic Church has begun to condemn the possession and worship of images, to the point of advising townspeople to invest their

offerings in works of charity instead of in a brand new saint.

Parish priests condemn drunken processions and loose living and at times are accused of being Protestants in disguise. Some priests, especially Americans, are quite friendly to evangelical workers and quite tolerant of their work. Their over-all tactic seems to be to impress the people with the similarity between the two religions and therefore the folly of leaving the faith of their fathers for something that after all is almost the same, but not quite as good.

INFLUENCE OF PROTESTANTISM

Trained catechists and deacons go out two by two in house-to-house visitation, instructing the people in their beliefs. On Sunday they conduct Sunday School for the kiddies. Surprisingly, several of these teachers have come to a genuine faith in Christ as Saviour and have left the mother church. Roman Catholic priests and catechists challenge evangelical pastors to debates in Catholic homes. The priests have been confounded, the catechists and parishioners impressed. In one instance,

The Guest Takes Over

While railing against the "godless" public schools and clamoring for more parochial schools where the children of the faithful can receive proper spiritual instruction and guidance, the Roman Church has recently revealed another aspect of her many-sided attack on things non-Catholic.

In a report before the annual meeting of the Methodist Church, the Rev. Myron F. Wicke, educational director from Nashville, Tennessee, charged that the Roman Catholic Church was exerting pressure "to eliminate courses in the Bible and the philosophy of religion as requirements in Methodist institutions." This "represents, apparently, a steady but calculated probing for timorous spots among all Protestant schools and colleges," he asserted. The eye-opening report stemmed from the fact that some Protestant institutions have Roman Catholic students in attendance, which in the view of the Catholic Church justifies the interference.

the Catholic Church was forced to close down because of public ridicule.

In Eastern Guatemala, where true Catholicism is practically nonexistent, according to some pastors, the Roman Church is making giant efforts to win the predominantly Spanish population. In these towns where the one or more Gospel chapels are often larger than the parish church, the catechists are the most numerous. In the western half, predominantly Indian, they are trying to wean the natives away from their idolatry and to win them through clinics, schools, and works of charity.

In the Capital, where liberalism prevails, even among stalwart Catholics, the Archbishop has opened a special training school for the catechists, who soon will infiltrate the national schools during released-time religious instruction periods, as authorized by Constitutional law over Presidential and popular objections. This effort could, in time, give Guatemala a radically Catholic population and ruling class. Fortunately, the same law permits religious instruction of any kind. Perhaps evangelical leaders will see the opportunities that lie ahead.

It is a tribute to the power and effect of the Gospel that her greatest enemies have been forced to copy her methods. Perhaps the Divine plan is to waken the sleeping and increasingly indifferent and self-satisfied evangelical church through persecution and bloodshed. If such is His purpose. God grant that she may not weaken, but stand firm until He comes.

¹ Fr. Stanislas, O.F.M. Cap., *Mary, Mediatrix of Graces*. Italics added.

² *Ibid.*

³ *Ibid.*

⁴ *Missale Romanum*.

⁵ *Ibid.*, italics added.

⁶ Grignon De Montfort, *The Secret of Mary*.

⁷ Official prayer in honor of Our Lady of Fatima, Roman Church. Italics added.

⁸ Bernard J. LeFrois, S.V.D., *American Ecclesiastical Review*, September, 1956, p. 305. Italics added.

⁹ Pius XII in radio address to Fatima, 1946. Emphasis supplied.

¹⁰ *Dictionnaire de Theologie*, Vol. 22, p. 403.

The Delicate Art of Tightrope-Walking

Catholic "pressure groups" may well succeed in banning an offensive movie or silencing an anti-Catholic speaker or removing a book from the shelves of the public library or even the local bookstores. But are such "victories" really worth winning if they are obtained at the price of confirming the belief of many observers that the Catholic Church in America is seeking to regiment tastes, block democratic processes and establish thought control?

America, Oct. 27, 1956

Dead Silence

The *West Texas Catholic Register* makes a most significant statement about why so many of their people are reticent about discussing their church. The paper sums it up in this good, terse statement, "They are so accustomed to silence in the church that they are also silent outside it." He goes on to say, "They come to Mass—kneel, sit, stand, listen to the sermon, and pray—all in a silence eminently conducive to personal piety, but hardly calculated to set them on fire with a desire to spread the love of God among their neighbors."

Baptist Standard, Sept. 1, 1956

Strange Customs

The Dollar and the Vatican, a new book by Avro Manhattan (Pioneer Press, London, England), was subjected recently to the same kind of extra-legal obstructionism as had Manhattan's earlier work, *Catholic Imperialism and World Freedom*, last year. At that time the United States Post Office Department, purportedly acting under the Foreign Agents Registration Act of 1938, forbade the mailing of *Catholic Imperialism and World Freedom* in this country, and then abruptly reversed itself after POAU had publicly analyzed the doubtful constitutionality of its action . . . *The Independent*, a monthly tabloid which is distributing *The Dollar and the Vatican* in the United States, reported in its October issue: "The U. S. Customs office this month threatened to withhold copies of *The Dollar and the Vatican* . . . which were imported from England by *The Independent*. The Department backed down and released the books (after holding them for nearly six weeks) when *The Independent* moved to do battle in court for the right of the book to enter the country."

Church and State
December 1956

MAY, 1957



For Better
or for Worse?

A recent survey conducted by the Newman Club of Minnesota University reveals that two out of every three Catholic students in the United States attend secular colleges and universities, and that a "high percentage in the atmosphere of secular education depart from their Faith." It is estimated that there are about 170,000 students (including some non-Catholics) attending our Catholic institutions of higher learning, while approximately 320,000 Catholics attend secular institutions.

Information, Jan. 1954

Bitter Belgian Pill Hard to Swallow

Would someone with more wisdom than this writer kindly explain the following contradictions:

1. Catholic papers tell us that over 90% of all Belgian children are taught in Catholic schools;
2. That the Belgians have elected a Socialist government, bitterly opposed to Catholic education.

It seems to this writer that even if only 50% of the Belgians had attended Catholic schools, the graduates, with their parents and relatives, would surely elect a favorable government. In Belgium, every citizen votes or pays a fine. If, on the other hand, Catholic-school-trained adults vote Socialist, what good did their Catholic schooling do them?

3. Catholic papers report that Belgian Catholics have contributed three million (dollars, we hope) to support the Catholic schools, now that the government no longer subsidizes. What a pittance to be raised by an almost Catholic nation of over seven millions—less than 50¢ per capita, and Belgium is now enjoying its greatest prosperity ever.

Again I ask—what is wrong with Catholic education if it fails so shockingly in Belgium? How can we turn this lesson to our own profit in America? . . .

Pierre Lascelles, in
The Priest, March, 1957

YOU
BE
THE
JUDGE

The Roman Church and the Voter

Mexico City, Nov. 3.—The Mexican Roman Catholic Episcopate has formally denied it had any intention of entering the country's party politics.

The denial was issued last night by Msgr. Octaviano Marquez, Archbishop of Puebla and President of the Conference of the Mexican Episcopate.

The occasion of the declaration was the growing debate on the affirmation of principles issued by the Mexican hierarchy on Oct. 17, in which Mexican Roman Catholics were advised of their religious and civic duties.

Msgr. Marquez' denial, issued in the form of a letter to a newspaper, dealt primarily with Point Seven of the Oct. 17 affirmation. This article declared, "the judgment in each case of the particular gravity of the obligation of a citizen to assist in elections is a matter which should be resolved by a prelate or confessor in conformity with moral principles and teachings."

This article was attacked by liberals and anti-clericals when the affirmation first was published. The criticism centered on a charge that the church was placing itself in a position to advise Mexican Catholics when and when not to vote, and for whom. . .

The affirmation consisted of seven points. They outlined the Catholics' duty to interest themselves in political affairs provided they did not contravene the rights of God and the church. They also advised that Catholics were obliged to vote for candidates who guaranteed "the public good, the rights of God and the church."

New York Times, Nov. 4, 1956

Alias . . . the Pope

(Continued from page 10)

"We have entered into a third period. The church began not with kings, but with the peoples of the world, and to the peoples, it may be, the church will once more return. The princes and governments and legislatures of the world were everywhere against it at the outset: they are so again. But the hostility of the nineteenth century is keener than the hostility of the first." (Cardinal Manning, *True Story of the Vatican Council*, p. 36)

WHO ARE WE, at this late date, to dispute such a cloud of witnesses? After four hundred years the "fingerprints" of the Pope still match the clues of the Antichrist.

"So great a hold did the conviction that the Papacy was the Antichrist gain upon the minds of men, that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist. Accordingly, toward the close of the century of the Reformation . . . the Jesuit Ribera tried to set aside the application of these prophecies to the papal power by bringing out the futurist system, which asserts that these prophecies refer . . . to that of some future supernatural individual, who is yet to appear, and to continue in power for three and a half years." (J. Tanner, *Daniel and Revelation*, p. 16)

Though this theory created some contradictions in Scripture and history, yet it turned the edge of the Reformation as no amount of heretic trials could do. In the ensuing theological quarrels on how to make the Scriptures fit the theory, the Pope was all but forgotten.

"SECOND COMING" OF ANTICHRIST

But let us suppose for a moment that the Reformers were wrong! Then the Church is *not* the Temple of God, as St. Paul says. (I Cor. 3:16) Instead, it is a Jewish High-Synagogue to be built by Antichrist at Jerusalem.

But would calling a building "The Temple of God" make it one? The Temple of God is the place where He dwells—once a wilderness Tabernacle (Lev. 9:23), next Solomon's Temple (II Chron. 5:14), then Jesus in Judea (Matt. 3:16, John 2:19, 21), finally the Church in an Upper Room (Acts 2:3). The same Apostle who predicted the Man of Sin in the Temple of God specified what that temple was—the Church.

If the Reformers were wrong, then Christ did *not* make the Jewish Temple "desolate until the end," as He claims He did (Matt. 23:38-39), by abandoning it—an empty shell—to its predicted destruction. Rather, it just faded away to be destroyed by the coming Antichrist.

However, were Antichrist to rebuild a temple at Jerusalem, he would only imitate what the Roman Herod did in 16 B. C. If he destroyed that temple and executed or exiled every Jew in Palestine, he

would only repeat what the Roman Titus did in 70 A. D. If he planted a pagan tabernacle in its place, he would only duplicate what the Roman Hadrian did in 135 A. D.

If the Reformers were wrong, then Christ did *not* terminate the Temple Sacrifice "in the midst of the week"—after three and a half years of ministry—by His own Sacrifice on the Cross "once for all," as Daniel predicted (Dan. 9:25-27) and St. Paul affirmed. (Heb. 10:9-18) This is reserved for Antichrist!

But every three and a half years is not the reign of Antichrist. If the Divine time code—"a day for a year"—applies to Daniel 9, does it not also apply to Daniel 7? Is God the author of confusion?

If Father Ribera was right, then Christ did *not* "confirm the covenant with many for one week"—seven years of visible ministry from Peter to Paul (Mark 1:16; I Cor. 15:8)—as Daniel predicted (Daniel 9:27), and St. Paul claimed. (Gal. 3:17) Instead, Antichrist will do this in his own good time!

But 98.6% of Daniel's prediction was fulfilled in logical sequence, as Catholic and non-Catholic commentators admit. Shall the remaining 1.4% be postponed to suit Ribera? If Daniel's "sixty-nine weeks"—483 years—from the Restoration Decree of 457 B. C. ended about 27 A. D. as Christ claims (Mark 1:15), then Daniel's "seventy weeks" ended about 34 A. D. and not 2,034 A. D., more or less, as Ribera claims. There are no gaps in God's foresight!

"Daniel's weeks had so clearly defined the time of the true Messiah's coming, that the minds of the whole nation were raised into expectation of him. . . . But when those times of expectation were past, nor did such a Messiah appear as they expected . . . they first broke out into various, and those wild, conjectures of the time; and at length, all these conjectures coming to nothing, all ended in this curse (the just cause of their eternal blindness), 'May their soul be confounded, who compute the times!'" (Bishop Lightfoot)

A future Antichrist, if he is to come, must *exceed* what the Pope has done, which is a mathematical impossibility!

The ever-future Antichrist, ruling the entire world for three and a half years, would govern only .3% as long as the Pope and would rule only a fraction as many billions. Though he sat day and night in a temple above the sacrificial host, blaspheming continuously before the adoring crowds, he could not do it as often as the Pope has done. Though he indulged every sin for money, imitated all miracles, and destroyed a city a day, he could not equal the Papacy.

As every schoolboy knows, the Roman Empire *was* removed in 476 A. D. and it *was* restored in 800 A. D. Antichrist was predicted to exist before, and to be revealed between, those two events. Either he did, or the Scriptures have failed.

St. Paul predicted one collapse of Rome. Father Ribera predicted two. St. John predicted one restoration of Rome. Father Ribera predicted two—

also two temples, two desolations, two everything. This might be excused as prophetic astigmatism or ecclesiastical intoxication. Actually, it was but another attempt to "alter times and laws" by rewriting history Communist-fashion.

THE APATHY WAY

"The Pope is either the . . . Vicar of Christ on earth, or he is an impostor. . . . You can no more be neutral toward the Pope than you can be neutral toward Christ, although many persons who call themselves Christians are attempting this neutrality, with disastrous consequences to the Christianity they profess." (Bertrand Weaver, C.P., "By What Authority?" *America*, April 27, 1940)

If the Pope is not the Antichrist, then he is still the Vicar of Christ, and there remains no valid excuse for continued separation from the One Holy Catholic and Apostolic Church. His words and deeds are either those of usurper or successor. They are of Christ if Antichrist does them not.

Antichrist, like Christ, is more than a man; it is an office. He who performs the work of Christ is the Christ. (Luke 7:22) He who usurps the office of Christ is the Antichrist.

Jesus was divine. Therefore He was able to return from the grave and resume the office of Christ. He is the perpetual High Priest and has no successor. (Heb. 10:11)

Antichrist is not divine and therefore cannot rise from the dead. He can only counterfeit Christ's perpetual reign by leaving his office to his successors. As England's King "never dies," and yet there have been more than sixty English sovereigns (of whom two are now living), so Antichrist is one, yet many. (I John 2:18)

Judas filled the office of Antichrist—the son of perdition—during his life. Others continued the apostolic succession of apostasy within the church

after his death. Therefore, we need no more expect a supernatural reincarnation of Judas, called "the son of perdition" (John 17:12), as the Antichrist; than we need expect St. Peter, called "Satan" (Matt. 16:23), to be bound for a thousand years in the bottomless pit.

In the original Greek, "Antichristos" means not only Anti—against—Christ, but also Vice—in place of—Christ. He may be not only a Rome-appointed Temple High-Priest, like Caiaphas, contending with Christ, but also a Christ-appointed Church Apostle, like Judas, betraying Him; not only a blaspheming Roman Herod usurping the place of God (Acts 12:22), but also a Mosaic divine denying Him. (Matt. 12:24-31)

Antichrist does not duplicate but only imitates Christ: a Roman pontiff posing as the Jewish Messiah, a Gentile ruler sitting in Israel's Temple, a spiritual son of Satan in place of the physical Son of God, performing false miracles.

If the Papacy was once Antichrist, then it is still Anti-Christ. It matters not how personally impeccable any popes may have been. Like a thieves' "fence," who is guilty merely by accepting stolen goods, any man who accepts the traditional titles and powers of the Bishop of Rome automatically assumes the attributes of that office in all its consequences.

If Catholics in Luther's day were lost sinners in need of salvation and reformation, they are so today. The Roman Church, "amid the continual change in human institutions, . . . is the one Institution that never changes." (Cardinal Gibbons)

The Road to Rome is no longer the Appian Way, but her captives are still led in chains by another route to a similar fate as in the first centuries. Today the chains are ignorance and fear, and the road is the Apathy Way.

Are we on that road?

Light

(Continued from page 19)

he gave the gospel invitation at the conclusion of his message a goodly number indicated their desire to receive the Lord as Saviour.

IN THE CITY OF COCHABAMBA A Jesuit priest gave three radio broadcasts in which he maligned and misrepresented Don Jose and some of the gospel truth that he now stood for. The latter sought permission to answer these accusations and at the same time broadcast his testimony over the Republic. Arrangements were made with the broadcasting corporation and a contract was signed and the money paid for three broadcasts.

An hour before the time appointed for the first broadcast the bishop of the city went to the broadcasting studio with a mob of Catholic Action youth and threatened to make matchwood of the apparatus of the studio if Don Jose were permitted to speak. As a result of this gesture

of intimidation, he did not speak. But his three messages were printed in booklet form and are now being distributed over the Republic.

And so, in spite of fierce opposition and persecution, the gospel continues to spread in this land so long dominated by the Roman Catholic Church. And not only are the common people awakening to the light of the gospel, but the priesthood itself is being invaded by the torch of truth. And those who come to know Him who is the Light of the world are following His injunction, to the glory of His kingdom:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16)

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What Price Heaven?

(Continued from page 13)

authority and power of Peter and his legitimate successors and obey them in the spirit of obedience."

When a pope is crowned he is addressed thus: "Receive the three-fold Crown of the Tiara, and know that Thou art the Father of Princes and kings, the Ruler of the round Earth, and here below the Viceroy of Jesus Christ . . ."! No wonder Pope

Leo XIII described himself at the turn of the century in these words: "We who hold upon this earth the place of God Almighty." (Encyclical on the Reunion of Christendom)

Here, then, are two offers of heaven: one for a price, the other without price; one for money, the other for faith; one uncertain, the other sure.

America—which one?

Mary

(Continued from page 15)

God answers for us. In the Holy Scriptures we find ample and conclusive proof that Jesus Christ is our Saviour, and our only Saviour. The Bible is very clear in its terminology regarding Christ as our Redeemer and Advocate.

We Christians do not have to turn to tradition, philosophical argumentation or the splitting of hairs, theologically speaking. The Word of God speaks for us and speaks unequivocally.

Is Mary our mediator? In 1 Timothy 2:5 we read: "For there is one God, and one mediator between God and men, Himself man, Christ Jesus."

Is Mary our redeemer, or even co-redemptrix? Galatians 3:13 tells us: "Christ redeemed us from the curse of the law, becoming a curse for us."

Where are the passages relating to the claims of Rome for Mary? They cannot be found, because they do not exist in the Word of God. They cannot co-exist with the words, "There is one Mediator . . . Christ Jesus."

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Roman Catholic Logic

by William H. Clapper

AT VARIOUS TIMES WHILE TALKING to Roman Catholics about some of their different church customs I have been amazed at their logic. I just could not understand how American people could follow as blindly as they do the tradition set down by that church and yet retain their faith.

One day while I was talking to a friend who is a Catholic regarding the reason for having medals on her key chain, around her neck, and on her bracelet, the conversation led to the worship of Mary and other saints. When I stated that I was led to believe that Catholics worshiped these saints, she quickly informed me that that was just not true. She further handed me a copy of Cardinal Gibbons' *Faith of Our Fathers* and told me to read a portion. I was so surprised at what I read that I obtained my own copy of the book. Here is what she recommended:

"An English parson once remarked to a Catholic friend: 'Tom, don't you pray to images?' 'We pray before them,' replied Tom: 'but we have no intention of praying to them.' 'Who cares for your intention,' retorted the

parson. 'Don't you pray at night?' observed Tom. 'Yes,' said the parson; 'I pray at my bed.' 'Yes; you pray to the bed-post.' 'Oh, no!' said the reverend gentleman; 'I have no intention of doing that.' 'Who cares,' replied Tom, 'for your intention?'

Now, I have seen Catholics carrying life-sized images of Mary and other saints down the street in procession—but, I ask you, have you ever seen a Protestant carrying his bed-post down the street in procession?

Pope Pius XII in his encyclical *Fulgens Corona Glorice*, issued at Rome on September 8, 1953, strongly encouraged this worship of Mary. "But where—as is the case in almost all dioceses—there exists a church in which the Virgin Mother of God is worshipped with more intense devotion, thither on stated days let pilgrims flock together to their common faith and their common love toward the Virgin Most Holy."

Only through our Bible and the guidance of the Holy Spirit can we find that logic and understanding which will keep us from following the blind paths taken by our Roman Catholic brothers.



Faith, Mighty Faith, by J. Herbert Kane (New York, *Interdenominational Foreign Mission Association*, 1956; 171 pp., \$.65)

THIS PAPER-BOUND BOOK PAYS grateful, enthusiastic tribute to the so-called faith or interdenominational missions. While denominational missions have been and are duly publicized and recognized in their respective denominational provinces, this study by the Rev. Kane is the first to appear on the subject. The faith mission is no more a "Cinderella" (to use the author's expression) among missionary organizations, and the reader will readily concede that judgment in view of the outstanding reports of the thirty-six different enterprises which compose the Association sponsoring the book.

This publication, in spite of the limited scope imposed by the book's size, will serve excellently not only as inspirational reading for all those who are mission-minded, but as a source of factual information to the student of missions in general.

Only One True Church? An Historical Study of the Exclusive Claims of the Roman Catholic Church, by Roy Addison Kale (New York, *Vantage Press*, 1954; 104 pp. \$2.50)

THE CHANGED REALITY OF THE Roman Catholic Church in this this country poses the problem of the true nature of the Christian Church in terms whose challenge rocks the very structure of American society. Protestants and non-Protestants alike must reckon with the fact that the Ro-

man Church, once having made herself at home in the United States, cannot be ignored or under-assessed as a major force in the shaping of the American scene.

If the adoption of the externals of Americanism could be considered equivalent to Americanization, then one could safely consider the Roman Catholic Church as a pillar of democracy. But the sad reality is that the Catholic Church has circumcised herself only in the flesh and not in the spirit. The genius of Catholicism has not undergone any evolution toward democratization since the vehement condemnation of this by Leo XIII.

Maintaining her social and political philosophy, the Roman Church has thrown the full weight of her centralized organization into a relentless effort to transform that society whose standards had enabled her to subsist and thrive. Committed to a seemingly unchangeable pattern of exclusiveness and intolerance, she has never pledged herself to respect and uphold that principle of democratic fair play and toleration on whose terms she was received into this country. The two basic claims of primacy and infallibility, crystallized in dogmatic form, keep the church from being different from what it is. Only the temporary position of a minority group has advised the hierarchy to adopt the externals of a civilization and philosophy which are foreign to the genius of Catholicism. Where Catholicism forms the majority rule it embodies and buttresses the local culture, as is clearly and boldly manifested in such countries as

Spain and South America.

It is difficult to shake American opinion free from a false sense of security. Traditionally accustomed to take for granted the Jeffersonian wall of separation between church and state as an unchangeable reality, the American in general has a besetting tendency to consider the problem of the true nature of the Roman Church a matter relegated to the disquisitions of dogmatists and divines. Deluded by the apparent quiet that reigns outside, the public misses the relentless work that day in and day out goes on within that anthill which is the Roman Catholic Church.

IN A COUNTRY WHERE THE majority rules and the electoral play is riveted to the law of the number, tradition when not vested in a majority has very little weight. This is why the Rev. Addison Kale has elected to put this "little handbook" in the hands of as many "interested persons" as possible. A Presbyterian minister and an executive in his denomination, Mr. Kale felt impelled to voice his objections:

"... With the extravagant claims of the Roman Catholic Church about primacy and infallibility getting more and more publicity, and with the aggressive effort to win converts from Protestantism to Roman Catholicism by the advertising campaign of the Knights of Columbus and the inquiry classes in many areas, even sending invitations to Protestants, it seems fitting that if Protestants really believe they have divine truth the time has come for them to start talking about it, and start informing their people about the firm foundations of Protestant faith." (p. 8)

It is the author's aim to show that "the original church was neither Roman Catholic nor Protestant, as we use those terms today. What we know as the Roman Catholic Church did not take on its present form in organization until a long time after Christ; and its doctrines, far from having been 'given' by Christ, are even today taking on strange accretions for which

there is no Scriptural warrant and no early church tradition. The recent declaration of the dogma of the assumption of Mary, would, we believe, have astounded Peter and the other Apostles!" (pp. 7, 8)

In order to dispel any residual doubt that these issues are not mere theological quibblings or technicalities, Mr. Kale enumerates the pragmatic and long-reaching consequences of the two basic Roman Catholic claims of primacy and infallibility. These implement her policy in the following seven areas: salvation outside the Roman Church; Roman Catholics reading non-Roman literature; marriage between Roman Catholics and others; freedom of worship; medicine and surgery; authoritarianism and democracy; relation of church and state. (p. 24)

From the foregoing Mr. Kale passes to a historical examination of the foundations of the Roman Catholic claim. This critique is carried out in three chapters, each dealing with a different section of historical evidence. In the first, he goes thoroughly through the New Testament record to ascertain if Jesus ever appointed Peter as the first pope, if Peter thought of himself as something akin to a pope. The testimony of history shows that even the controversial passage of Matthew 16:13-20 was interpreted in the early Christian centuries in a way certainly closer to the Protestant view than to the Catholic.

In a brilliant analysis of the character and personality of Peter, Mr. Kale shows that the man who calls himself a "fellow elder" (I Peter 5:1) never shows even the vaguest resemblance to a pope-personality. In addition, Paul never considered Peter the appointed head of the church universal, with authority to rule and with infallible wisdom or inerrancy in matters of faith and morals. Peter had a unique opportunity to stake his claims on the occasion of the incident described in Galatians 2:11-14. Yet the Fisherman, otherwise so impulsive and headstrong, acquiesced humbly before the rebuke of Paul,

who had not been of the Apostolic number.

IN THE NEXT CHAPTER MR. KALE makes a thorough survey of the opinions of the Apostolic Fathers as to Peter's primacy (the word infallibility being unheard-of at that time). As a text for his references the author uses Dr. Goodspeed's publication, *Apostolic Fathers*. The accurate analysis ranges through a vast array of early documents, from the *Doctrina* to the *Didache*, from the letters of Ignatius of Antioch to that of Polycarp of Smyrna—all contained within the first two centuries of the Christian era.

It appears that even when allegiance and obedience to the bishop is as vehemently impressed upon the reader as it is in the letters of Ignatius, no provision is made for a hierarchical gradation culminating with the bishop of Rome. Significantly enough, Ignatius, in his plea not to have anyone prevent his dying for Christ, does not address the Christians of Rome as represented in the person of their bishop, but recommends himself to the "Church of Rome" as such.

Since no substantiation of the Roman Catholic claims can be found in the Scripture or in the early Fathers, the next step is to reconstruct the evolution of the papal monarchy through the course of later history. This is a point of fundamental divergence between Catholic and non-Catholic historians, the disagreement lying not in the sources of information but rather in the question of their validity. While Protestants think that historical facts are convincing evidence in the province of religion, Catholics think that the ultimate criterion for religious truth is what the Roman Church declares to be true, whether or not it is supported by historical evidence.

This dispassionate analysis of the evolution of the papacy is projected in three different angles: growth of the idea of a monarchical hierarchy, evolution of the authority of the bishop of Rome over Church Councils, and evolution of the idea of one true Christian Church. Mr. Kale sums

up what is the well-established truth as to the growth of Roman hegemony. He says aptly:

"History shows clearly that the bishop of Rome became the head of the Western Church, never the head of the whole Christian Church. He had some semblance of headship by process of elimination, three patriarchs having been eliminated by Moslems and the other [in Constantinople] remaining apart with full confidence in his own equality. The Western Church, with headquarters in Rome, took advantage of its location and evangelized Europe, growing into a mighty Church." (pp. 93, 94)

This deep-rooted duality of church allegiance, the Roman and the Byzantine, has had (and still has) powerful repercussions in European history, widening the gap between the East and the West.

IT WOULD NOT BE ENOUGH TO leave the reader only with a clear idea of what the Christian Church is not. Consequently, the author, faithful to his promise to inform Protestants of "the firm foundations" of their faith, groups these in five main points, "valid and vital in the sixteenth century" and "still valid and vital in the twentieth century." (p. 95)

Grounded on the fundamental premise of man's justification by faith and of the ultimate rule of faith and practice embodied in the Bible, "those who do commit themselves to Jesus Christ join the fellowship of believers, which is the body of Christ, the Church. This is a fellowship of committed persons, of faith, of love, of consecration, and of service; it is a working force of God in the salvation of other souls, in the destruction of evil, and in the promotion of good; it is an institution of worship, providing the method, the occasion and the experience; it is an institution specializing in personality growth, in developing perspective for time and eternity, in properly appraising both matter and spirit, in increasing a true appreciation of God and His Kingdom, in developing the spirit of stewardship, in achieving funda-

mental joy, in attaining peace of mind even in difficult experiences and in expressing gratitude to God for His manifold gifts of love and redemption." (pp. 96, 97) This is the true Christian Church in which Protestants believe.

The author concludes with a heart-warming appeal "to Roman Catholics who are intelligent and intellectually free and disposed to give historical evidence its true value." (p. 97) But the book has been written basically for those many Protestants who do not know that the Roman Catholic Church has made such far-fetched claims or have paid little or no attention to them. To these Mr. Kale says that "the time has come when Americans must face this problem with more sincerity and frankness than has been customary. We face this problem: as Christians, believing that all people are God's children born with inalienable rights; as American

citizens, believing in obedience to the basic laws of our land; as patriots, seeking the honor and prestige of our nation in the world; as world citizens, believing in democracy for all nations and all peoples. This is a situation in which religious and ethical principles merge with practical politics, economic prosperity, democratic progress, world order and lasting peace." (p. 18)

FROM THE FOREGOING IT IS evident that the author is an ecumenist and somewhat of an idealist. In fact, he goes so far as to say that he would like to see dispassionate and competent scholars of New Testament and Church History among Roman Catholics, Protestants, and Eastern Orthodox churches collaborate in an effort to find a common basis for agreement on "the best things in Christianity." He also feels that the more the Roman Church overreaches itself in the

United States in pressing exclusive claims, the more it will be repudiated by a "literate" populace.

In this Mr. Kale seems not to be aware of the technique of the Big Lie and indulges in a bit of wishful thinking, to say the least. The history of the Roman Catholic Church during the past one hundred years scarcely gives rise to such optimism.

However, we do agree wholeheartedly that the Protestant world must be educated to Roman Catholic dreams, plans, and accomplishments, and that this well documented book will be a timely contribution to the spiritual armament of those who cherish freedom in a Christian Republic.

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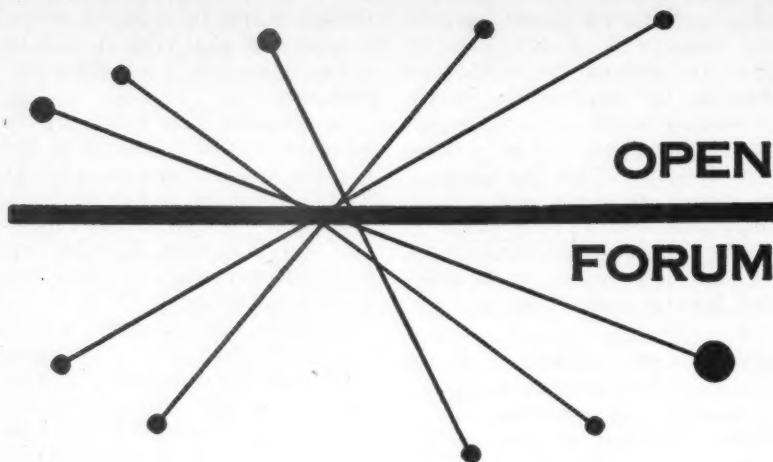
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Under Cover

Dear Sir:

I have read your magazine with interest for the past few years. I think it is a very necessary magazine and should be read by thousands of people everywhere. I am glad that you offer to put it in an envelope to send it to your subscribers. I believe that this is a very necessary thing to do, especially for those Protestant subscribers who are in business and whose mailman is a member of the Roman Catholic Church and is being instructed in the tenets of the Knights of Columbus. For this reason, I had in mind letting my subscription expire without renewing it. But with the magazine mailed in an envelope, I shall continue it . . .

AARON R. FUNK

New Philadelphia, Ohio

Gambling the Future Away

Dear Sir:

In recent weeks, Chicago newspapers have been playing up Senator Kennedy.

It is no exaggeration to say that the "Kennedy for President" boom is already under way.

Anyone in contact with grass-roots sentiments in Chicago knows that Roman Catholics are determined to make Kennedy President of the U. S. A.

What are Protestants going to do about it?

There is good reason to believe

that powerful Republicans are behind the "Kennedy for President" bandwagon. By making Kennedy the next Democratic presidential nominee, they hope to revive the religious war of 1928. Thereby they hope to force the American people to vote Republican rather than vote for a Romanist.

It seems to me that Republican politicians are playing a dangerous game when they try to force their Democratic opponents to nominate a Roman Catholic for President.

Are the Republicans willing to gamble on the future of the nation?

WALTER J. BIEHL

Chicago, Illinois

The Undefined Vatican

Dear Sir:

It was noted with much interest the vital and striking act of real American patriotism by the National Liberal League on the floor of Congress. This was the question put to Associate Justice Brennan prior to his confirmation as to whether or not he would permit a foreign-directed religious-political dictatorship to influence his decisions in carrying out his duties in one of the highest offices in our land. In the face of the "white terror" shadowing the American people (*The Dollar and the Vatican*—Avro Manhattan), it took great courage to present the question. It has placed the Pope and our nation on the spot before the world.

Perhaps if such questions had been put to certain Vatican affiliates in Congress and other high offices before such tragically disastrous situations as "McCarthyism" and the notorious Boston "preventive war" and "aggressor for peace" speech which shook and rocked both our nation and the world, it might have saved us from much of our loss of prestige and distrust everywhere . . .

Before making the monumental decision to have political relations with the Pope or the Vatican or both, it would be well to determine the legal status of what it is thought our government is dealing with. Is it church or state, or is it scrambled? It would seem to be sheer necessity to confer with the leaders of every Protestant church in our country and also with the presidents and faculties of every Protestant theological seminary and college or university, and all other non-Catholic universities and colleges, as well as all editors of Protestant journals and magazines in our land. It should be unthinkable to bypass these groups as if they did not exist. They are the backbone of our civilization.

Another thought arises. In World War II our GIs found as prisoners of war (and after the conquest of Germany when war records were revealed) that their complete biographical records were in the possession of the Germans. How did the axis powers get those records? Does anyone know? Did the world's largest "listening post" manage the acquisition? Is there any way to find out?

Now comes the sixty-four dollar question: Do you want an ambassador or representative to the Roman Catholic Church in Rome . . . Write to your President, your senators and representatives in Washington before it is too late.

M. P.

San Anselmo, California

Not on Terra Firma

Dear Dr. Montaña:

I believe I have discovered why the American Institute of Management's Martindell appraised the Roman Catholic Church [so favorably] . . .

Harold Koontz and Cyril O'Donnell, the authors of our textbook [*Principles of Management*], says Martindell's procedures of evaluation do not rest on firm ground. They go on to say that his fundamental principle of management is "unflinching control." Martindell advocates conservative financial management which seems almost impeccable, but according to prominent business finance theorists and practitioners conservative financial policies are not always good. Martindell disregards certain fundamental economic concepts, which I will not bother to name here. Teamwork is considered, but there are no suggestions as to how it is accomplished. Authority is approached from the viewpoint of where, not why. His 301 questions use generic terms, so that it is difficult to know exactly what is wanted for an answer.

All in all, Mr. Koontz and Mr. O'Donnell, experts in the field of management themselves, have little confidence in Mr. Martindell and his methods.

ROY STRICKLAND

Atlanta, Georgia

Nota Bene

Dear Sir:

. . . I received yesterday the February copy of your magazine in which a whole page in the book review was devoted to A. Pigott's book *Freedom's Foe—the Vatican*. Instead of warning your readers against such books as this one, or Manhattan's, you recommend them. But these books contain many distortions of the truth and tend to instill pro-Communist ideas into the minds of their readers!

Just one example (I could quote more of them!) from Pigott's book: he regards Lenin (who included atheism in the basic prin-

ciples of Communism and called religion "the opium of the people") as one of the "human benefactors." (Chap. 1, p. 11)

I cannot understand how the Wickliffe Press here could publish such a book, and I am going to take up this matter with their committee. . . .

In my opinion the damage which was done by its review should be repaired as soon as possible by drawing the attention to the other side of this book, containing the pro-Communist propaganda under the cloak of anti-Vaticanism . . .

(Rev.) ROMAN K. MAZIERSKI

London, England

The Rev. Mazierski's point is well taken. We regret that Mr. Pigott lacks the discernment to evaluate properly the caliber of his personal "heroes" and that our review considered this heterogeneous catalog of "human benefactors" too ridiculous for comment. Our review, however, did warn against the author's fuzzy, and therefore less obvious, one-world this-world philosophy, which is hinted at in the dedication to "Progress and World Brotherhood."

While Pigott lauds Protestantism, it is often true that a person without spiritual insight reacts against Roman Catholicism by swinging toward Communism, or vice versa. This we deplore, since both are ideologies formed in the same totalitarian mold. Needless to say, the Editor and his staff, in their defense of their American, Protestant heritage, are known to be decidedly anti-Communist!

For Naive Americans

Dear Dr. Montaña:

In the Los Angeles Times of February 26, there is a short item titled: "Israel Envoy Pact Denied by Vatican."

Americans who refuse to believe that Rome will not go to extreme lengths in order to dictate her policy to the world, if she gets the chance, should read the following sentence:

"Vatican City, Feb. 25.—Israel must agree to internationalize

Holy Places within its borders, before any diplomatic relations between Israel and the Vatican can be approved, a high Vatican source said today."

Now we see where President Eisenhower erred when he thought he was properly showing tolerance several years ago by attending the Catholic Red Mass in Washington, D. C. Instead, he led Americans astray, as the CONVERTED CATHOLIC magazine at that time pointed out.

What a clear picture we get here with this attempt of the Roman Church. Note that Jesus said, "Salvation is of the Jews," and He meant and understood what he was saying, whether the Roman hierarchy understands it or not. Study the line listed in Luke 3:23-38, showing how the lineage was preserved from Adam, who must be redeemed, right down to the Redeemer Himself . . .

But because Rome wishes to place herself "atop" the Holy Word, she is trying to gain this place through worldly power and prestige . . .

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IPSE DIXIT

The Caboose of Catholic Colleges

Joseph J. Blaney, in an article "How 'Christian' is the Catholic College?": "It is a simple matter to state flatly that there is a marked lack of spirituality in some Catholic colleges; and it is quite another matter to illustrate this condition . . . Nevertheless, this inability to parade a set of 'proofs' about, does not deny the existence of the problem . . . Serious students can delve into recollections of four years of Catholic college life and come up with only random impressions, however vivid, and be properly frustrated in their failure to prove this point conclusively. They may recall painfully the religion classes which were bogged down by the rehashing of topics so annoyingly fundamental. They may recall overhearing a group of students in the cafeteria blithely comparing notes to see who had been longest away from the confessional.

"Other incidents need no prodding of the memory: the cheating on exams which seemed so widespread—and this in the face of honor systems which are so proudly maintained at many secular schools; and the pathetic emptiness of the chapel at group rosary time while a few steps away the student lounge was 'bulging at the seams.'

"And could there be anything more disillusioning than hearing seniors asking a student assistant in the library to give them the names of a few Catholic magazines in order that they might look one up for an assignment?

"Yes, these are only impressions; and while they do not indicate a complete absence of spirituality per se, they are certainly symptomatic of an attitude which should not exist in a Catholic environment.

" . . . Probably the most significant conclusion to be drawn from it is the existence of a genuine dissatisfaction with the Catholic college on the part of too many perceptive students . . .

" . . . The Catholic college . . . stands . . . as a 'halfway house'; and what is worse, it has caused a harm-

ful and unnecessary duplication of resources and facilities which tends to weaken the over-all educational structure. It is not really distinct from the secular college because it offers courses in religion and Scholastic philosophy and hangs a crucifix in every classroom. Too often Catholic educators are critics of the secular college because of its Godlessness and intellectual confusion; but the secular college makes no pretensions in these matters . . .

"On the other hand, the Catholic college, for all its noble aims, becomes merely a place where students take extra courses in religion (usually on a high school level) because they are required. In short, the Catholic college apes the secular one and then, to justify the appellation 'Christian,' it adds courses in religion to the curriculum. There is no depth to the relationship or integration of course material and hence, as an imitation, the school is only second rate because it cannot match the secular college in resources (scholars, teachers, libraries, laboratories, etc.)." (*The Catholic World*, January 1957.)

Left vs. Right vs. Wrong

Robert C. Hartnett, editor: "'In the Catholic Press there are a 'right' and a 'left' just as there are in most other things. We are not altogether sure how we should be classified . . . It is our own guess that on most issues we usually land somewhat to the left of center, and probably will continue to do so.'

" . . . Under the pressure of historical circumstances, too involved to review here, there has emerged among Catholics a rather large number of opinions and points of view which can be grouped according to the

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'right' and 'left' classification . . . From these generalizations, the strength, as well as the potential dangers, in the philosophy of the Catholic 'right' and 'left' will be apparent . . .

"Catholics on the 'right,' for example, usually have more to say about the rights of private property than they do about the obligations of private property. They call particular attention to the necessity of caution and prudence in solving the problems of racial and social justice.

"They are much more conscious of the threats to the Christian and democratic way of life offered by Communism than they are of the dangers to this same way of life offered by an ill-advised curtailment of civil rights. They usually consider it necessary to defend as best they can the head of a Catholic nation, such as Franco, since they feel there is some degree of identification between him and the Church.

"American Catholics who incline to the 'left' of center can usually be identified according to the shifting of the emphasis described in the above examples." (*The Catholic Mind*, October, 1952)

"Screwball" Priests

Fr. J. Cyril Dukehart, S.S.: "In every seminary, there is always a group whom the students are pleased to dub with the unflattering appellation of 'screwballs.' Among these will be boys who are a-social, girlish, hard to get along with. We seminary rectors wish that pastors would spare us the trouble of getting rid of these boys by eliminating them ahead of time. There will always be a good number of such applicants for the seminary. They have not been socially received by their schoolmates in grade school and they do not look forward happily to the rougher give-and-take of an ordinary high school. They often turn to the religious life as the easiest solution to their problem. Once they get into the seminary it is not easy to be rid of them; and too many, in my opinion, get through to the priesthood.

"During a discussion with some of the priests at St. Charles concerning a priest with whom he was having difficulty, Archbishop Curley asked the Fathers what they thought of the fellow when he was a student. When several of the Fathers expressed the opinion that they had considered him 'odd,' Archbishop Curley made the following poor but pointed pun, 'Fathers, please remember that you are here to train priests, not Oddfellows.'" (*The Priest*, March, 1957)

